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Women who have Lighted Pioneer Home Fires.

MARY ELIZABETH GARDNER TURNER.

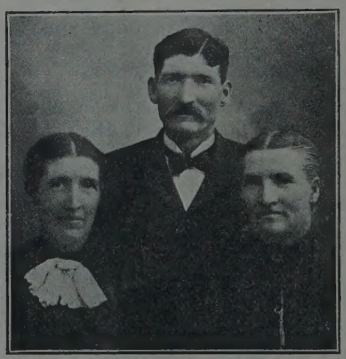
Bedford, Wyoming.

Mary Elizabeth, daughter of Archibald and Mary Ann Bradford Gardner, was born February 1, 1850, at Mill Creek, Salt Lake County, Utah. Her father being a great mill man, her young days were spent partly in the canyons in summer and at Mill Creek in the winter. Now the first thing that made a lasting impression on her was when they were preparing to move South; they let her help pack the flour in the boxes which her father took with him and which he stored in what they called the Flour House. They lived in this house until he could build a better one. Sister Turner thinks they did it more to amuse her than because of any good she could do, but she was proud to think she could help get ready for the move. Another time she can remember when she felt proud; it was along about the time when cloth could not be bought and their clothes were nearly worn out, so her mother took her straw-tick—it was one of those narrow-striped blue and white ones—and made three of the little girls dresses. They braided wheat straw and made a hat out of the braid and trimmed it with a band of green calico with little yellow flowers on the calico. They also made what they called pantalets: the tops were made of any kind of pieces they could get, but the bottoms were made of the same green calico that the hats were trimmed with. They came a little below the dresses to keep the sun from browning their legs as they had neither stockings nor shoes at that time. Their feet were washed nice and clean and their best clothing put on, and hand in hand they would start off for meeting. There was a saying that "Queen Victoria never dressed better—all new clothes at one time."

This family did not stay long South before they moved

back. Her mother stopped at what is now known as Riverton, as the father had a hay-field there. The howling of the wolves at night is well remembered by those early pioneers; on one occasion they came and stood with their front paws on the window sill and looked in at the family, but the mother made a big fire in the fireplace, and told the children not to be afraid, as no wild animal would come near a fire.

Her father was called as bishop of West Jordan, and the family moved there and made that their home until the mother died, January 27, 1864. November 25, 1865, Mary was married to William Turner, son of James and Mary Ann Finch Turner. They made their home on the east side of the river, which consisted of a log room with a door and a twelve-light 10x12 window in the west, and a six-light of the same size glass in the east. For



Robert Gardner
RebeccaGardner, MaryElizabethGardnerTurner

a cupboard they had two holes bored in the logs and pins put in, with boards laid across. They did their cooking in the old-fashioned fireplace. Their dishes consisted of a camp-kettle, a bake-oven, frying-pan and a tin bucket for a teakettle. A table was made of a large clothesbox put up on two pins in the wall with a curtain around it, where different things were kept. A bedstead was made by boring two holes in the logs, one in the north and one in the east side; then taking a short piece of a pole and boring two holes in it to match the others, then putting short pieces of the pole in them and lacing it across and across with a horsehair rope for springs (which they did themselves). However, they had a pretty decent set of dishes which her husband brought with him the year before they were married, when he went back after emigrants. They used benches for chairs and

were happy in their love for one another, and they were as well fixed as any of their neighbors. While living on that side of the river they had four children, but lost the first, a boy, when he was two months old; the second, when he was only four hours, and the third when she was eighteen months. They began to think they were not going to rear any of their children. While still living there her husband made another trip after emigrants. The next child was born, February 19, 1870 (the oldest living at the present time), and when she was a little over a month old they moved over to the west side of the river, about one mile west and about a quarter of a mile south of the Jordan Mills, where they took up some land. As they had started to dig the first canal on that side there was nothing but sage brush and no water fit to use nearer than the river, so they tried to dig wells, but could get no water. While in that condition her husband was called to go and help to haul the saw mill down to Mount Trumbo, to saw lumber for the St. George Temple. He was gone over six weeks, but Sister Turner thought that long enough as she had to carry her baby, lead the cow and carry water for house use, one pig and a dozen chickens, and there were many tramps roaming around as they were building the railroad up to Bingham and that was not far from their home. As they had no neighbors nearer than a mile, if she was not too tired she would go to her father's at night to sleep, otherwise, she used to take her bed out in the brush or in the grain after dark (as they had seven acres of wheat that year), and make up her bed, take her baby, go backwards, straighten up the trail, and go to sleep, as she knew if anybody came they would go to the house and never think of looking there for anyone. One Sunday after her husband returned home and while he was at meeting, Sister Turner heard a noise, and thinking it was a terrible wind, she went to the door, and to her great astonishment and dismay she saw a great swarm of grasshoppers, so thick that they darkened the sun like a black cloud, and alighted on the grain. By the time her husband returned from meeting there was hardly enough grain left to show there had ever been any, and there was no garden left except where the onions were; there were holes left in the ground, as the grasshoppers had eaten all the onions but the little roots.

So they hooked up their cattle the next morning and went up Mill Creek Canyon to her father's mill. Sister Turner cooked for some of the men while her husband logged there till fall; then they went back home. Her husband was always a great man to think of others. They lived between the two roads going to Bingham, and if he knew of anyone being up there for wood and did not get home before dark and a fog or storm came up, he

would always have the light in the window, so they could see it if they got lost; and there has often been folks go to them and say that they would surely have frozen to death if it had not been for the light. At the time of the persecution, Sister Turner, with others, used to visit the penitentiary about every two weeks to visit the brethren (who lived so far away that their own folks could not get there), and take them such things as the law would allow, and take their washing and do it for them. As they were not allowed to see more than two at once, they would stay until their time was up, and would get the two brethren to give them the names of two others in the same fix. They would do the same for the next two, and so on. Sister Turner continued her visits until they moved to Wyoming. When she came back the next June she went to visit the brethren again. The man in the office, where she went for the pass asked whom she wanted to see, and she handed him a paper with six names on, and said she did not care which two he gave her as she did not know either of them. He said she must have come out of pity if she didn't know any of them, and that she could see them all. That was the last time she visited the penitentiary.

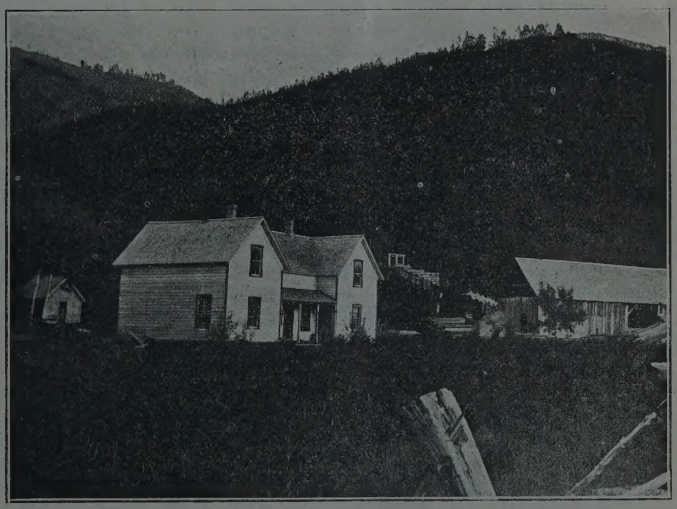
Sister Turner joined the Relief Society when Sister Eliza R. Snow and others organized the Relief Society in Jordan. She was chosen president of the Thayn Relief Society when she went to Wyoming and when that ward was divided was chosen president of the Bedford Society until the family joined the Grover ward. She has since been chosen as one of the stake aids, which position she still holds.

Sister Turner says that her husband was never called on a mission to preach, but often was called to do work, and he never refused or complained at what he was called to do or give. He was called as a member of the first High Council of the Star Valley Stake, and held that position until his death, October 17, 1906.

After the canal was finished in West Jordan, they built a brick house of six rooms and lived there till their last child (the tenth, a girl) was nearly eight years old. On account of the persecution her father could do nothing at home, so hearing they needed a mill out in Star Valley he went there and built both a saw mill and a grist mill. In August, 1890, they took a notion to go out and see her father. They were gone about two weeks and when they got within a few miles of home her brother met them and told them that the little girl had diphtheria. They got home in time to see her alive, but she died that night (August 28). It was indeed a severe blow to the mother and father.

They fixed up their things and sold their home to President George Q. Cannon, and started for Star Valley in September,

where they arrived on the 25th. They settled on a nice stream near the mouth of a canyon (Willow Creek). The family and a young man who was with them lived in a 10x12 tent and covered wagon. While the men folks were cutting a road over a mountain to get to Afton, where the saw mill was, in order to shorten the distance instead of going around the regular road, the mother with the younger boys and the girls went hunting a place to get their winter wood, and were picking out a place to build their house, and by night they had accomplished both. They got out the logs and with the assistance of a young man who came and offered to help them, laid up the logs. Excepting for the one day's help they did the work by themselves, but it seemed slow, as the lumber had to be hauled ten miles over that rough road. Sister Turner assisted her husband while the rest were busy getting wood and hauling hay, which had to be hauled eleven miles from the north. In October of that year eleven inches of snow fell, and those who had been there for some time said that it wouldn't go off till spring. So to be sure of a home they went to Afton and bought a house and lot and also a cow. But in a few days the snow was all gone, so they finished their house as they all went to work with a will. One of the girls put on the roof and did other work, Sister Turner made the door and window frames—one panel door for the front and two batten doors for the back. In six



HOME AND SAW-MILL OF TURNER FAMILY IN TURNERVILLE, WYO.

weeks they had their house finished and moved into it. They also had a shelter for their horses. They never used their home in Afton, but brought the cow home and turned her out on the flat to feed, and one night Sister Turner went to get the cow to milk her. Hearing something in the willows and thinking it was the cow, she followed the sound, but could not see the cow, the willows were so thick, but could hear its heavy tread and see the grass straighten up; so on she went till she came to a clearing, when the animal raised up on its haunches and made a peculiar sound, and to her surprise it was a large black bear. She was not more than two rods from it, but never went any closer to it. She went away and let the bear do the same. There were many wild animals roaming the hills in those days.

When they moved into their new home they needed furniture and as there was no furniture store nearer than sixty miles and to bring much that distance was impossible, Sister Turner herself made a cupboard, a kitchen cabinet, bedstead, bookcase and other things which the family are still using. She then made a spinning wheel—head and all—on which her youngest daughters and herself spun yarn for all their stockings besides enough to make a piece of linsey forty yards in length. A dress made of the linsey Sister Turner wore eleven winters, then gave it to an Indian woman.

Sister Turner's oldest daughter came back to Utah to live.

After the family had been in Wyoming a few years the father built a saw mill which he and the boys ran till his death. Then the mother took charge of it and she and the boys have operated it every winter since. After the saw mill was built the father built a new home, the picture of which is given here. According to this sketch, Sister Turner has done all kinds of work, from building houses and running saw mills to doing her own housework. She has grubbed brush, helped to plow, fenced, watered, hoed, cut the crops with the sickle and scythe. She is now sixty-eight years old and last year she helped to clear a little over half an acre of new ground and put in potatoes. She then dug the post holes and helped to put the posts in and put up the slabs around it. She also dug a piece of land 148 feet long, one rod wide, and put in her own garden. She does her own chores, feeds and tends five head of stock, milks two cows, and tends to a span of mules which she drives herself. She says that her father was a great man for machinery and often said it was better to wear out than to rust out, so Sister Turner is endeavoring not to let herself get rusty, and with the amount of work she is doing at present, there is little danger of such a thing happening to her. She feels that she is greatly blessed, as she has all of her family, excepting the oldest daughter, around her—so near that she can make them

hear when she calls. She has seen them all married in the temples and has now forty grand children living and five dead, and all that are old enough have been baptized. There is only one family outside of their own who lives in their little valley, which has been named after the family (Turnerville). The oldest son filled a mission in the Southern States about twenty years ago. The third son is on a mission now in West Virginia. The daughter who lives there in that little valley is president of the Primary, and two of Sister Turner's daughters-in-law are her counselors. The other has charge of the Religion Class.

Sister Turner has done temple work for about 200 and still hopes to do a great deal more, or pay for having it done.

A Short Biography of Mrs. Rhoda Eldridge Merrill.

St. David, Arizona.

Belle Congress Wilds

In the year 1837, on the 20th day of April, there was born in Brockletown, England, a little child who, at the early age of four years, crossed, with her parents, the deep waters of the ocean and settled in Nauvoo, Illinois.

In 1849 her parents immigrated to Salt Lake City, Utah, and this child, then only twelve years of age, walked across deserts and plains, a distance of a thousand miles.

When a young miss of seventeen she joined the Relief Society and has been a co-worker with the sisters wherever she has been ever since, and although today she is nearly seventy-nine years of age she loves to attend her meetings and do her duty whenever and wherever she is called.

While living in Nauvoo, Illinois, she had the privilege of seeing the Prophet Joseph Smith and attending school with his children. She helped take care of David, the youngest child of the Prophet, who was born two months after the Prophet's death.

Her father rented a house from the Prophet's brother, thus enabling them to form a most congenial acquaintance.

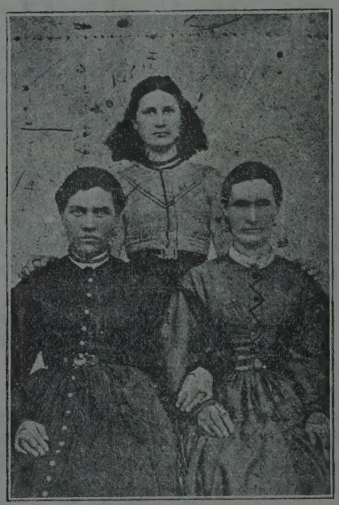
In the year 1878 this child, now a woman, once more was called upon to go to other fields to labor and immigrated to the San Pedro Valley, Arizona, where she has become one of Ari-

zona's pioneers, having lived there thirty-eight years, and where she still resides.

She has performed a great labor in bringing souls into this world. Not alone has she accomplished the highest work God ordained women to do—that of bringing her own children to earth—but she has helped other mothers, having assisted three hundred other mothers in midwifery, which she understood and practiced. The Lord having blessed her, she always met with success at such times, never having lost either a mother or a child.

May God's richest blessings be with her whom we love and reverence, and may He give her health and strength to be with us yet for many a year, but, when at last God sees fit to call her to a higher sphere, may her crown be indeed one of glory for the good and noble acts she has done whilst here on earth and may God say to her: "Well done, thou good and faithful servant."

St. David, Arizona



RHODA ELDREDGE MERRILL AND TWO SISTERS.

Rags and Realities.

By Ruth Moench Bell

The war-time zest for economy had sent Martha Kenton into attic, basement, trunks, drawers and shelves in search of rags and cast-off clothing. A mountain of rags, the accumulation of several years, as well as the accusing fingers of unwise selection and wasteful buying, lay before her.

"Whoever could have believed that there could be so many?" She glanced dismally at snowy-haired Grandma, knitting soldier's socks near the window.

"Some rather reckless buying in that heap, I fancy," Grandma smiled.

"Yes, half of this stuff should never have been allowed to get into the house," the daughter confessed. "And yet I bought it, paid for it, made it, used it and mended it and discarded it. And here it is."

"And now you can shake out the dust, wash it, dye it and weave it into a carpet," Grandma mused.

"There is that old piece of percale," the daughter continued. "Now why would any woman buy that? It is ugly, somewhat durable, perhaps, but unworthy to endure. It never was a joy to wear and now it is part of the clutter."

"And it will be part of a very useful carpet for our understanding," Grandma knitted whimsically.

Mrs. Kenton looked up from her rubbish heap to her gently aged mother, who had a way of making innocent remarks, which were later tried and found guilty of considerable depth. This one sounded suspiciously deep so the daughter waited quietly.

"I was just thinking," Grandma ventured finally, "if we could only clear our minds once in a while of the 'rubbish of spites and wrongs,' as that new poet, you read to me, called them. There are so many ill-natured rags shoved into out-of-the-way recesses of our minds. They clutter and over-crowd them and leave no room for the fine, new thoughts we might want to fold away."

"Wouldn't it be splendid," the daughter agreed, "if we could clear out our minds this way and make a bon-fire of the whole clutter?"

"A bon-fire," Grandma chided. "How wasteful! You are not going to make a bon-fire of those rags. Yet some are faded, others are worn thin and others are frankly dirty. Some, of course, are strong and firm but ugly and dusty. But you will shake them and dust them and wash them and dye them and weave a carpet over which you will walk for years."

"But these are rags, mother. We can't gather our heap of mental rags and shake the dust out of them, wash them, dye them and weave them into—"

"A rug of wonderful understanding!" Grandma finished softly. "This is what I have been doing for years, as I sat here knitting and darning and thinking. And for years I have wondered why I, the keeper of my soul, should have purchased some of the rags, the flimsy, unsightly rags that have cluttered my soul-house for so long. Father's store-house was filled with beautiful materials, soft and firm in texture, beautiful and enduring in color, materials I could have worn every day for a life-time and never have had to tuck away or re-weave. But then I should never have had this wonderful carpet for my understanding," Grandma finished tenderly.

"When I think that I went into Father's treasure house and deliberately chose and paid hard cash for yards and yards of envies and jealousies and judgments and criticisms and scorn and contempt and hatred and suspicions and complaints and cut them into garments which I wore and so kept close to me and exhibited myself in before my children and husband and neighbors and friends and wore to church and even knelt and said my prayers in—I blush with shame. All about me were shelf-loads of sympathy and understanding, appreciation and gratitude, love and mercy which would have been far more becoming to me to wear. I would have appeared more lovely in them and they would have taken on a softer sheen as the years went by a gentler radiance because of the tender memories and associations.

"As I came away from His store, time and again with parcels, I wonder that Father did not say "Lay them down, dear, they are not worth carrying home, much less wearing and patching and mending and laying away." But I suppose He only smiled sadly at my choice.

"I remember one foolish purchase: two yards of expensive envy when one yard of genuine admiration would have cost less and gone farther. It would have had a softening effect on my features, also. Envy is such a trying color to the complexion.

"Another bad buy cost even more and was even less servicable and becoming. It was a big, bulky coat of condemnation. It was trimmed with yards and yards of criticism, the latest braids of envy. And then it was finished off with great, tawdry buttons of complaints. It was heavy to carry around. It wasn't warm; and the first light shower of understanding wilted it as if it had been paper.

"Then there was that big flaring petticoat of doubt and disbelief. My, but that was a cold petticoat for raw days. Mother's warm flannel petticoat of trust and belief was far more comfort-

able and it stood the wash and withstood the weather. Why there isn't even a rag of that old petticoat left! Did you ever notice how doubts and disbeliefs shrink and get streaked? And, pshaw! hang them out in the sunlight and fresh air and they fade to nothing!

"There was that envy rag, I spoke of, envy over Minnie Hagan's curls. I didn't know it was still lurking about in my dresser drawer. But there it was, under a neat little pile of memories. And when it was dyed, it became one of the rosiest strips of admiration in the whole carpet. I sat right down and enclosed a piece of it in a letter to Minnie. I think she must have put some in her carpet of understanding for we have been great friends ever since.

"Another rag I am almost ashamed to mention, a harsh, glaring rag of hatred. It must have looked dreadful near my face. And yet I wore it for years. You see she was a neighbor and her idea of being neighborly was to poke into my affairs with caustic remarks. She was forever advising me how to do my work. I couldn't sweep the back-yard without being advised how to do it. When I got that rag of hatred washed and had rubbed all my personal ill-nature out of it and then dyed it with a knowledge of the little old lady's long, varied experience and hard, trying life, the rag looked greatly transformed. I wondered, as I worked over it, how the little old lady could have preserved so much sweetness and helpfulness. After that we became fast friends. I would beg her to tell me of her life. And soon I found even the advice sweet, coming from such a fund of experience.

"I had another little hatred rag. The woman who inspired me to buy this one was forever making mean remarks about me. Well, when I looked over the sediment in the bottom of the tub, after I had washed this rag, I found my own dirt, haughtiness and superiority, you know. I threw that out and dyed the rag with my friendliest acquaintance. Really it was a beautiful strip in the carpet!"

The idea of her gentle mother ever being haughty and superior, sent a fluttering smile over Martha Kenton's features! The smile was not lost on the elder lady.

"Oh, I had a great pile of contempt rags," she continued. "You see I was a very superior person. And they accumulate more contempt rags than other people ever dream of. There was my contempt for, well almost every one except my self and my own family. And then we moved near to some harsh-tongued Irish. And that was all I saw in them at first. Later I could only see their kind, generous friendliness.

"I suppose there will be heaps and heaps of rags of hatred

and harsh judgement to wash and dye after this war. Even if all the stories one hears are true, it doesn't help much to listen to them and repeat them. One is almost sure to dress his soul up in some ill-natured rags while listening to these tales of atrocities and repeating them. I shouldn't wonder if some of those harsh colors were responsible for a good many cases of indigestion. Some yellows and greens really do make a person feel bilious. And some glaring reds do make the nerves tense. I have heard so many horrible tales of the doing of the "Mormons" that I am inclined to question lurid tales of all kinds. There are some bad people in every nation, of course. But there are usually several good ones, too.

"I've got so I keep a kettle of good-will warm near the fender. I make it up fresh from the herbs of sympathy and understanding growing along the road-side. I just naturally dip all my materials in this good-will dye. And then I try not to soil them with my criticisms and complaints. I do this just as I used to put the blue things in salt water to keep them from fading and just as I used to rinse the ginghams out to shrink them before cutting them out. It really saves so much extra work. And materials are so much more satisfactory dipped in this rosy dye.

"I am more careful, too, about my purchases. It is a strange thing, if you buy the cheap things you may charge the account; but you never seem to be able to pay it off. The interest on the debt is about all you can meet. And you meet it at every turn. There is almost never a moment free from the sense of the burden of debt. Yet if we choose the finer things the chief expense is the effort of selection. Father's choicest colors and patterns and textures, I have found, give the best service and satisfaction. And they are very much cheaper and more becoming. It takes a little more effort at first; but after a while a person naturally chooses the best. The others look tawdry. And then you must consider the rubbish heap."

Martha Kenton sat awed in the presence of her fragile mother. How little she had really known of the thoughts that had been going on in that snowy head.

"Why have you not told me all this before, mother," the daughter asked.

"I don't know, dear," the mother mused. "Sometimes we are not ready for confidences. To-day you seemed ready. I have wondered so often why we, the wealthy heiresses of The Great King, should clothe our souls in garments so unbecoming. None of us would adorn ourselves thus to go out to meet Him. But shall we feel at home in fine apparel if we are so unaccustomed to it? Of course, we need these rugs for our understanding! And we are only human after all," she finished gently.

Retrenchment in Clothes Inaugurated.

An Old Principle Revived.

Once again a principle taught and advocated by the Prophet of the Lord, accepted, followed for a time, then neglected by this people, has been picked up by the outside world and adopted as a "bran new" shining truth. Yet it is truth, and when light has come into the world all men may bask at will in its refulgence.

Value of Economy.

Brigham Young taught the women of this people the value and sanctity of economy of time, labor, and means, in the matter of women's dress. He gave to Mrs. M. Isabella Horne the mission of establishing a Retrenchment Association among the women of this Church. She and her associates did a marvelous work in simplifying and modifying clothing and social customs. One, at least, has remained true in spirit and fact to those early lessons in Retrenchment, Sister Horne's own noble and gifted daughter, who is now President of the Y. L. M. I. A. in all the world, Mrs. Martha Horne Tingey. Would there were more!

Now comes a popular writer speaking from the powerful press pulpit of America's most distinguished periodical—the *North American Review*—and so apt, so clear and potent are his words that we repeat them here. What women among you all are ready to join this needed, old-new Retrenchment movement? Send in your letters and ideas on this subject to the Editor. We desire to know what our readers think about this matter.

"STLYE" IN WOMEN'S CLOTHES.

Richard Barry.

(From the *North American Review,* for May, 1918.)

Now is the time for women to be delivered from the tyranny of "style" in clothes.

Does this sound like the fad of a dress reformer, or like some vain proposal to abolish the contrarities of feminine lure? Does it sound like a chimera?

On the contrary, this is but the definition of the next inevitable step in national progress—the end of that chimera, changing "style." It is only sounding the knell of the heterogeneous fads

in women's dress which have obsessed us with increasing virulence for the past generation.

This step, instead of abolishing the feminine arts, will civilize them. It will lift us, as a nation, from the semi-barbarism of clothes- adornment.

On the floor of Congress it has been declared that high heels are more dangerous to the the welfare of the United States than German submarines. It is just as true that eccentric waist lines are more deadly than Big Berthas and that freakish skirt effects are more perilous to national safety than food waste.

We have become accustomed to the argument that the war is to be fought out more within the nations involved than on the battle lines. We recognize the truth that the nation or nations best fitted to survive, the ones best fitted to conserve all resources—not a few resources, but all—will be the final victor.

Then why longer ignore the obvious truth that confronts us concerning women's clothes? We have come to the end of an era in everything else, from transportation to party politics; are we not also at the end of the "style" era in women's clothes? Is not the time definitely here for the establishment of a simple, rational, permanent national costume.

There is a terrific waste of time, money and health in keeping up with the race of style. It has become a squirrel cage in which women perpetually exhaust themselves in striving to reach a place where they never arrive. And the men dangle futilely at their heels, incompetent either to stop the race or win it.

It is time to emerge from this semi-barbarism and become truly civilized. The older races long since learned the folly of this nonsense. The Orientals and the Slavs have settled on one becoming style for women which is made practically permanent, and in which is full opportunity for all true aesthetic expression and development. America, for the first time, is put to the actual test of making good her assertions of being the leader of the world. We will make good in the larger issue only by a complete mastery of the essentials of national character; among these essentials women's dress stands in the forefront.

So-called "style" is the assassin of character. It is an imposition made by the shrewd upon the ignorant, an easy advantage taken by pretense over worth. It is the curse of beauty, the bane of art and the death of originality. These truths have always been self-evident and undisputed. But now they are more. They are a menace to national endurance. Therefore, let us rally our forces and abolish "style."

Is there a man married to a woman of fashion who in the past five years has not felt a pang of shame at his wife's appearance?

Does he ever stop to ask why it is that she, poor slave, has felt compelled to lead him, all unconsciously perhaps, into shame that is degradation.

The reason is too simple.

Women have nothing to say about what they shall wear. A little group of men, possibly as few as a dozen, certainly no more than fifty, practically all located in New York, prescribe each season what the prevailing "style" shall be. They are business men engaged in the pursuit of making money, as quickly and as easily as possible. Most of them are Hebrews and have come, within a few years or a generation, from the lower east side (the slums) of New York, which accounts for the often grotesque admixture in a passing "style" of the motif of a European peasant costume with the Parisian eccentricities manufactured in the French capital only for export.

When one of these "couturiers" (the chief words of the women's dress trade have been adapted from the French) wants to exploit a new "style" he dresses one of his saleswomen or models in it and sends her forth. The herd women (beginning with the upper class) have seen these "styles" in the windows and in the "salons," have heard and read of them, but no woman has had the courage to make a spectacle of herself until she sees someone else doing it. Thus the model performs the function of the lead bull at the slaughter house. Once the women of the herd have seen these "styles" they feel that they, too, must "keep up," and not look old-fashioned, or out of date, and they hasten to the shops presided over by graduates of the lower east side. Thus our "best dressers" become imitators of shop women, and the worst dressers sigh themselves into freakish imitation of the "best" dressers. And "style" ambles on a short pace, but never beyond another season, for the secret of the large volume of business is in the frequent change of "style." Or so our "couturiers" believe, though they would do a more substantial business on a different basis.

Women understand the general facts all too well, but they should be reiterated. Who does not know, for instance, that these styles are repeatedly changed with the prime object in view of forcing the purchase of new materials? Last Spring, skirts were wide; now women must put a narrow skirt under the wide one and cut off the old skirt to show the new. Thus, even if women should cry for wide skirts after suffering a season in narrow ones, they cannot use the same wide ones of last year, they will be too short, and to make it absolutely certain the designers will doubtless proclaim that next season the skirts must be long as well as wide. Then, as a little added turn to the general imbecility of the thing, this season the skirts are humped

up in the back so as to insure the use of three times the necessary material.

This is not a matter of any one particular season, although the present season (in the midst of war) illustrates the absurdity and rascality of the idea as well as any. The present decree of skirts less than a yard wide to save material is simply an excuse for a change next year when that same narrow material cannot be used. At the same time the arbiters of fashion make sure that the two-yards-wide skirt is of the most expensive yet least durable material.

Thus the American dress goods get the name, which in some cases is deserved, of being "shoddy." Is it not true loyalty to national reputation to bring about principles of American manufacture which will substitute for "shoddy" the name of fixed and reliable values?

Of course the physical suffering of women on account of these absurdities may be beside the question. Women have always been willing to suffer tortures for "style." Tight shoes and tight corsets have done as much to stunt future generations as low-class poverty. So why complain about narrow skirts of the present, except in the hope that women, having obtained a partial freedom, may now demand complete enfranchisement from the tyrrany, not of clothes, but of dress designers? During the last period of the "hobble" skirt the matter became so poignant that street cars and equipages lowered their steps to accommodate the needs of the season's "style." If so much can be done in peace times for general convenience is it too much to ask in war times, as a measure of public policy, that the whole baneful "style" be abolished utterly?

This is not the time for women to be hampered by tight skirts or freakish bustles and excess cloth. She needs her freedom for activity, for accomplishment, and she needs her money and the money of the men for other things than absurd clothes. Physical freedom is her prime need, as it is that of the nation. Physical freedom is the basis of all other freedom—moral, intellectual, political.

It is hopeless for American designers to attempt an advance along the vicious path which has already been traveled to its final ingenious refinement by the more deft French designers. We have had this season a sample of what our native designer does in the silhouette, advertised as the "American fashion." This tight skirt, bustle effect, and ultra adaptation of post-Civil War style, did not "catch on," despite the efforts of models, show-girls and pseudo "smart" women.

The time has come to establish a style of our own and to make that style permanent. And when style ceases to be "style"

it becomes costume. We are accustomed to patronize other national costumes vaunting our superiority in changing "style." Whoso does that is ignorant of the fact that a costume is the best expression of a civilization, and that it comes after "styles" are outworn and discarded as ugly, barbarous and inefficient.

The American costume must be in keeping with American ideals. It must express the national character. It must be both simple and beautiful. It must be capable of reproduction in the cheapest fabrics without losing the grace of its lines, and yet it must be able to lend itself to subtle adornment and elaboration for the pleasure of the wealthy and the artistic. Above all, it must be something so adroitly adapted to the manners of the people that it can be maintained long enough to be perfected. The fiat of a government might institute it, but time alone can establish it.

If all that is required in any revolutionary change it might be folly even to contemplate the step, for in nothing is the human being so conservative as in clothes. It is fortunate, doubly fortunate, that the present styles approximate the ideal which might easily, with the proper authoritative definition become the national costume. Therefore, we do not need reform; we need only standardization. If we can contemplate seriously national prohibition from alcohol surely we can acclaim national prohibition from the degrading, debilitating, incessant changes of style.

The straight lines of the season at hand offer us the way out, except for certain freakish excrescences which, luckily, have not "stuck," the style of the present time is distinctly United States. The skirts are wide enough for comfort and long enough for grace; the sleeves are sensible, yet graceful; the neck may be high or low according to one's choice; the waist line is normal. Could anything be more American?

What the majority of American women are wearing now should remain our national costume, or be rigidly held as the basis on which to build a national costume. The peril to the situation lies on the fact that "a little group of wilful men," those designing designers, will not be content to let well enough alone, but will tamper and trifle with the effect until they achieve a general change for the purpose of building up quick sales.

The present way of dressing is an incorporation of our old shirt-waist-and-skirt idea, the coat suit which has made the American girl famous the world around. It is responsible for the one universal creation of an American artist, the Gibson Girl. Such lines lend themselves to all purposes of dress; they are charming in street or evening gowns, beautiful in afternoon effects and adaptable for evening wear; they may rule both house and street gowns, the sport, the one-piece, the two-piece, the three-piece,

and they may be adapted for any demand in formal evening attire.

A generation or two of sticking to this one style and we would have something worth while in women's clothes. We might become (in respect of women's clothes) like the Chinese, with fabrics whose texture can survive a decade and with decoration to please and educate the eye of men instead of distracting and revolting him.

Other clothes vice bred by ever-changing "style" is the gradual deterioration of fabric until now practically our entire production is "shoddy." No matter what price one pays it is all but impossible to get textiles that will last more than a year or two. This is largely because the mills look for quantity of production first, instead of quality. The designers and the whole brood of manufacturers that follow in their train hitch their volume of annual output ever higher and higher while the standard of values goes ever lower and lower. Women no longer expect anything to last. It is not the vogue to want durable materials, but those of rich appearance. Durability is a minor consideration, anyway, when the styles change so rapidly and so radically.

This leads to a trade consideration of the advantage or the disadvantage in a national costume. The business world might be against the standardization of national costume, perhaps without analyzing its possibilities, though it would doubtless prove to be the soundest business wisdom to institute any change which would lead to standardization of manufacture. If standardization is good for the production of oil or baked beans it certainly ought to be good for the production of cloth. The only ones to suffer would be the wholesale designers (those destroyers of true art), but the adroit creatures would doubtless adjust themselves to the new dispensation.

This is no plea for anything that would resemble a uniform. If the national costume should remain set on the present straight lines it would still permit of embroidery and embellishment.

Is it too much to ask of the government, at a time when our young men are dying in the trenches, to stand behind the women in their desire to be sensible, and to help them maintain an American ideal in clothes by decreeing a national costume?

As a fitting close to this article on modern dress, we add the following:

"PROTEST AGAINST WOMEN'S DRESS."

From Physical Culture Magazine, Sept., 1917.

The manuscript of the following article was received at *Physical Culture's* office, bearing no name and address. Although it is against our custom to publish a contribution whose author is anonymous, this article so perfectly expresses the viewpoint

concerning women's clothes and its influence on male morality, widely prevalent among men—and shared by some women, too—that we are impelled to put it before our readers We suspect that "A College Man's Protest" will stir not a few readers to vigorous endeavors to turn our college friend right about face.—*The Editor.*

I rarely pick up a woman's magazine nowadays, without seeing an article on the double standards of morals. They are all the same, essentially, and their common line of thought runs about like this: When a boy baby is born he is just as soft and sweet and clean as his baby sister. His soul is just as pure and his mind as unsullied as hers. Why, then, should she be brought up to regard her body as sacred and her procreative power a thing to be reverenced and held in submission for its normal and natural purposes, while he is allowed to get his sex instructions from the street and to grow up with the idea that the things that are morally wrong for his sister are natural right of his. Then the plea comes for a single standard of morals for the boy and his sister.

This is all very true and very good. I would not care to criticize it for a single minute, for it may be the leaven working for a great reform. I do know this to be true: The boy will never grow up as pure as his sister because his sister and the other fellow's sister will not let him. Perhaps that sounds strange, but I believe I can prove my case.

I am a boy myself, a twenty-five-year-old boy, and I can speak from my own experience and the experience of dozens of other boys whom I have known and come into intimate contact with in college and high school. Boys are not immoral at heart as a rule. Most of the boys I have known respect womanhood, and manhood, and try earnestly to keep themselves mentally and morally clean. And it is hard sledding too. First of all there is the ever present, ever functioning, sex instinct, a hand-me-down from the primitive ages when man was polygamous. Then there are the stories and illustrations, even in the higher class magazines, that border always on the immoral and suggestive. With these we can class the movies and most theatrical performances. Finally comes the thing that to most of us is the biggest stumbling block, the manner in which our women friends clothe themselves.

As I have said I am twenty-five years old, and I have kept myself as clean physically as any girl that has ever lived. Mentally I am unclean. Why? Because the women I know will not let me be clean. They are good girls, I know; tall and straight and strong, clear eyed and red cheeked, wonderfully alive and full of good health and good spirits. I know that such physically

perfect specimens of womanhood could not have lived or thought wrongly for they have the hall marks of clean living and clean thinking written all over them. I respect them all, but still they constitute my moral problem.

Bad literature we boys can leave alone. We can select the shows we attend. Our girl friends we have no way of escaping as long as we stay in an institution that is co-educational. They are in our classes and we meet them constantly on the campus and streets of the town. They are an ever present and indispensable feature of all our social functions.

Wherever we go we find them, clad in their waists of net or gauze like silk that show bare arms, bare shoulders, and lingerie. Their skirts are short and light, and every passing breeze exposes to the knees daintily turned limbs clad in the sheerest of silk or lisle hose which are often striped or marked in other conspicuous ways. Very often the girl miscalculates the capacity of her skirts, let us give her the benefit of the doubt, and her form stands silhouetted in our bright western sun as that of a classic dancer in her draperies would be. This is not alone true of the college girls or girls of college age, but even the little girls of high school age are allowed to dress the same.

What is a fellow going to do? We don't go around looking for these things, but we can not help seeing them. No matter how much one may respect a girl, it is an effort for him to keep his thoughts from straying when she exposes too much of her body in the way she does. An instinct that is always ready to spring into action is usually started to function very easily, and as the instinct is phychological it seems to be the psychological element curiosity that starts it to functioning.

I know from the contact I have had with so many college boys that the sensual thing about woman's dress is that it neither conceals nor discloses the body of the wearer. It is designed to show as much as society will allow and the psychological tendency to complete in the mind an object that is imperfectly seen does the rest. It is the imagination that is called into play that does the havoc. Curiously, a girl dressed in a woman's gymnasium suit, or frankly and openly exposes her body in a man's bathing suit when she is really swimming and not "beaching" is rarely the cause of morbid thoughts among normal men. It is the clothing that only half conceals the limbs and body that is suggestive.

Someone has said that woman's dress is the most immoral thing that has even been invented. Women are taking the place in the world of work as the equals of men and they are proving that they are equal. Why should they go on dressing in a way to accentuate the sex stimulus, "playing" their sex against the

world. There was a time when woman had no other things to do, when marriage was the only profession open to women That time is gone and fashions in women's clothes are still set by women who are working at the old game. There certainly is need of a change.

My "roomie" has said many a time when his moral going was rocky, "Darn the way these girls dress. If they are going to wear clothes at all why in h—— don't they wear enough to cover themselves up."

The young man who is trying his utmost to keep himself clean for the sake of the woman he will marry some time in the future, has troubles enough without his sisters throwing monkey wrenches into his moral machinery. The biggest moral battles that have ever been fought have been by big two fisted men's men who have kept themselves clean. The time is coming when there will be more such men. and this fight against the double standard of morals is the herald of such a time. The mothers and sisters and women friends of boys will do well to look to their own conduct before they go further.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The Cloud.

By Grace Ingles Frost

"And when the cloud was taken up from the tabernacle, the children of Israel went onward in all their journey. But, if the cloud were not taken up then they journeyed not till the day that it was taken up." Exodus 11:36, 37.

When upon the homeward journey,
Lest, mayhap, our feet should stray,
There appears the cloud before us,
That doth oft our progress stay.

If we wait with faith unswerving,
There shall dawn for us the day
That will rift the shrouding darkness
Which hath hid God's face away.

When Mother Attended Sunday School.

Clara S. Fagergren

Mother sank down in a chair exhausted after getting all the children ready for Sunday School. Father and big sister Nan had left home earlier, in order to attend their officer's meetings, and, as usual, mother was left alone to do up the morning's work.

The sun was shining brightly and the morning was beautiful. How mother would like to attend Sunday School, too. But that was out of the question. Every one would be back at noon, ready for dinner; perhaps sister Nan would bring her "young man" home with her. The house had to be tidied, the beds made, and numerous small tasks needed her attention.

She turned wearily to the sink piled high with breakfast dishes and turned up her sleeves while preparing to wash them.

"Hurry up and change your dress," a cheery voice called from the open door just then. "Come wtih me, and we'll be in time for the Parents' Class; it will do you a world of good to leave the house this nice morning."

Mother turned around in surprise and beheld her neighbor, Mrs. Goodman, stand smiling in the doorway dressed in her best clothes, ready for Sunday School.

"Impossible," mother said the word half-heartedly, knowing her argument's weakness against the other woman's persuasions.

Mrs. Goodman took in the situation at a glance. "Oh! come, your work will keep till you get back, then let the children pitch in and help, that's the way I do. If I didn't there would be no chance for me to see the outside of the world, let me tell you. But do hurry!"

"What will I do about dinner?" remonstrated mother, longing to go, though she deemed it her duty to stay at home.

"Let them eat bread and milk or whatever you have ready, I don't stand and cook a big dinner on Sunday when there are six more days in the week to prepare dinners in, come now, we'll make it yet if you hurry."

She took reluctant Mother by the arm and led her forcibly from the kitchen, taking her apron off by way of introduction to the domestic rite of changing clothes.

Mother knew it would be useless to argue against this resolute woman. It took her only a few minutes to change shoes, comb her hair, and slip on her best dress, mentally planning to catch up with her work when she would return. If she hurried back a little ahead of the others, there would be a few minutes in

which to pick up the clothes, thrown carelessly about, and straighten up the rooms. The chicken was cleaned and ready to fry, the potatoes could cook while she made a couple of pies, Father preferred them fresh from the oven, otherwise they could have been baked on Saturday. Dinner would be a little late for once.

Mrs. Goodman impatiently started out at a brisk trot, determined to be on time. Mother walked a few steps behind her, enjoying the fresh morning air and wondering what her family would think when they saw her enter the meeting house. She could not refrain from smiling when she pictured their surprise. It must be nearly three years since she had attended Sunday School.

Father looked up in pleased surprise when he saw her enter. He had always urged her to come with him on Sunday mornings, but she had a ready excuse to offer for staying at home. Her coming this morning proved she could get away from home if she tried.

When Sunday School was dismissed Mother did not get away as she had planned. Who should be there if not her girlhood friend, Eliza Wood, whom she hadn't seen for years. They had been friends since both wore pinafores with their hair in pigtails; had gone out with "beaux" together and were married within a few weeks of each other.

Eliza had moved back, after several years absence, to the neighborhood again. With her were her husband and two children. She was in the act of stepping into their automobile when she caught sight of Mother. "Well, well!" she sang out, "if there's not my old chum, Anna Winters. You simply have to come and see my home, there's just room for one more in the auto."

Mother excused herself saying she would make an effort to come some other time, when Father interrupted, saying, "I see no reason why you shouldn't go? What is there for you to do at home anyway? The children and I can get something ready to eat without you being there. There's absolutely nothing to hinder you from going, besides, you are not offered automobile rides every day; go and stay as long as you wish."

Mother needed no more urging. If her husband was willing why shouldn't she go for the rest of the day. Gayly waving her hand to the assembled family she was whisked off by her genial friends.

In going home, Sister Nan walked a little ahead of the rest of the family in company with young Mr. Sprigtop. This young man considered he bestowed a special honor on the young lady that he chose to take home from Sunday School. Invariably

he would be asked to stay for dinner at the young lady's home. He knew from past experiences there were good dinners served at the Winter's home on Sundays.

Arriving at the house Nan invited him in to the parlor as usual. Picture her dismay and chagrin as her eyes fell on her every day shoes left carelessly on the floor since the night before. A pair of stockings the worse for wear, reposed near by. Her old corsets were thrown over the back of a chair, and sundry articles of clothing were scattered about the room.

"Horrors!" She remembered now that she had disrobed in the parlor the night before, forgetting to pick up any of her things. But what could be the matter with mother? She usually cleared up the rooms and put everything in order on Sunday mornings. She must have forgotten to do so in her hurry to get to Sunday School this morning.

She felt much humiliated as she met Mr. Sprigtop's amused glance as he took in the situation. Something had to be done, but what? She finally asked him to step out on the porch and wait till Father came. Though the sun was shining, the air felt chilly, it being rather late in the fall. The porch being on the shady side of the house was not as pleasant as the parlor, with it's comfortable rocking chairs and pleasant warmth from the fire place. Mr. Sprigtop shivered from cold as he waited. He almost regretted he had not chosen some other young lady to walk home with instead of Sister Nan.

Nan in the meantime was frantically gathering up the clothes left in the different rooms, throwing them pell mell in the clothes closet and lamenting the absence of Mother who had left everything in such a state.

Father and the younger children now arrived, with appetites ready for dinner. The untidy appearance of the rooms and the unwashed dishes in the sink were an unfamiliar sight to them. Always the morning's work would be done and the dinner would be ready on their return from Sunday School.

Father had never given any thought as to what time it took to keep the house in order and get the meals ready. That part of the work was only a small item according to his reckoning. He blustered around and called on Sister Nan in an irritable manner to hurry up and get dinner ready.

She was at this moment inviting Mr. Sprigtop, for the second time that day, to come into the parlor. By a hurried effort on her part that room presented a respectable appearance once more. She felt rather annoyed by Father's loud voice and irritated manner. Was it her duty to get dinner?

Reluctantly excusing herself to the young man, giving him the Sunday paper for company, Nan repaired to the kitchen and

began preparations for dinner. One of the smaller children, 12-year-old Betty, was pressed into service as assistant; her task was to peel the potatoes and set the table, while Sister Nan fried the chicken. There would be no pie made that day, Father would miss it, of course, he always liked to finish the dinner with a nice, juicy cut of pie.

Hurriedly placing the skillet containing the chicken on the hottest part of the stove, giving instructions to Betty to tend it, Nan went back to the parlor where Mr. Sprigtop yawned sleepily over the paper.

Making herself attractive and entertaining to the young man so engrossed Sister Nan that she forgot all about the dinner, accustomed as she was to her mother's management about the housework.

The sudden entrance of Father and the strong odor of burnt meat quickly brought the realization to her of what she was expected to do as her share of the work on this topsy turvy Sunday.

Father gave signs of being both impatient and angry as hungry men often do. Glancing at the empty table, the smoke-filled rooms and at the young couple lolling in the rocking chairs in the parlor, he asked sarcastically if dinner would be ready soon, if not, he would take bread and milk if some one would be kind enough to set it on the table.

One of the children was dispatched in a hurry to the cellar for milk. Another child went scurrying after the bread in the pantry. Nan could readily see it would take some time to get even these simple things in the semblance of order. She had planned to ask Mr. Sprigtop to stay for dinner. This pleasure was now out of the question under the existing conditions.

Furthermore, she felt embarassed and half ashamed in knowing that this young man whom she wished to impress most favorably, had witnessed her incompetence. His mother and sisters were reputed to be excellent house-keepers and cooks, no doubt he was making comparisons to her disadvantage.

Summoning all her courage she managed to ask him to call some other time, she had some work to do on account of Mother's absence.

As Mr. Sprigtop left the house, Sister Nan slipped on Mother's big work apron over her dress, then she applied herself vigorously to the task of getting order out of the chaos. She found the chicken burned almost to a crisp, while the potatoes had not even started to boil. It would have to be bread and milk for the whole family evidently. By addition of some preserves and a few cookies they managed to get enough to eat for the meal, though it was a different dinner from what Mother used to cook.

Father couldn't help noticing the difference, though he said

little. He helped to wash the dishes after the meal, while the children tidied up the rooms and swept the kitchen floor. On other Sunday afternoons he habitually read the paper before taking a little nap, he had always believed Sunday to be a day of rest for himself.

When they finally got through with their combined labors it was well towards four o'clock in the afternoon. Father was astonished; could a little house-work take up so much time? Here was a problem. Four of them had been busy for hours at seemingly unimportant tasks.

He resolved then and there the order of the work had to be altered so as to make Mother's Sundays easier than they had been.

"Children," he said, sitting down at last to a well earned rest, "do you realize the amount of work your mother is compelled to do in order that we may have a pleasant Sunday? After this, each and every one of us will get our Sunday outfit ready on Saturday evening. The shoes must be blacked then and the necessary preparations made for the Sabbath day. Moreover, on Sunday mornings we will get up an hour earlier than we have been in the habit of doing. By this arrangement we can get through with the breakfast and get the dishes washed before starting for Sunday School, and Mother will be able to attend also. We have had a plain dinner today on account of Mother's absence. We will have the same on coming Sundays. From this day we will try and assist Mother and make her work easier. She has worked hard and uncomplainingly so that we may have the comforts of a home."

When Mother returned that evening, rested and happy after a change in her daily routine, she found the family assembled in the dining room, with supper ready on the table, an unheard of occurrence. She related happily her day's experience. Father then told of their experiences at home during her day's absence and of their plans for future Sundays, to all of which mother, although overpowered with gratitude and amazement, heartily agreed.

EXCHANGE DEPT.

Mrs. Albert J. Thompson, St. Anthony, Idaho, Box 222, wishes to purchase the following kinds of dried fruit as well as dried corn: dried cherries, apples, and pears.

Anyone having for sale these articles will communicate with Sister Thompson stating price, per pound, and amounts which they may have to sell.

Dried corn is wanted by Mrs. Susa Young Gates. No. 29 Bishop's Building, Salt Lake City.

Home Entertainments for September

By Morag

GENEALOGICAL SUNDAY

This important anniversary is celebrated throughout all Israel in commemoration of the day, on September 21, 1823, when the Prophet Joseph Smith was visited by the Angel Moroni, with the instruction regarding the work for the dead. Many important promises were made and later fulfilled when the Prophet Elijah appeared in the Kirtland Temple, on April 3, 1836, bringing the keys and the Spirit which accompanies this wonderful work.

Suggestive Program: Hymn, "An Angel From on High."
Invocation, Member of the Ward Genealogical Board.
Male Quartet, "See the Mighty Angel Flying."
Report of Ward Genealogical activities.
Duet, "There is Light Beyond the Shadow."
Reading, "Definition of Genealogy," *Utah Genealogical Magazine,* pages 57-8, Vol. 9.
Solo, "I Know That My Redeemer Liveth," (Messiah).
Address, "What the Spirit of Elijah is Doing in the World."
Anthem, "Song of the Redeemed."
Short talks on, "Record Keeping," and "Individual Responsibility."
Anthem, "Hosannah."
Hymn, "The Spirit of God Like a Fire is Burning."

A MAGAZINE SOCIAL

An idea that admits of great variety and cleverness is known as an "Ilustrated Magazine." As the time is drawing near when our *Magazine* subscriptions must be renewed, a social of this kind is appropriate. A small admission fee can be charged and subscriptions and renewals can be taken. The cover design is the first picture or tableau, a harvest scene with wheat sheaves and a few conventional sego lilies with a child in the center of each lily. A white robed figure on each side of the background could support a scroll with the name of the periodical.

A suggestion for the frontispiece is to have this illustrate a poem which may be read aloud. Dramatize the story, or illustrate it with several tableaux.

The "Unusual Mothers" department will give you an oppor-

tunity to honor the parents of the largest family in your community. The "Patriotic Department" can be illustrated with a suitable tableau, and suggestions for a successful "home evening" can represent the entertainment division.

Let some good reader give the editorial and current events, and a group of workers could demonstrate the various lessons and activities. Close with invitation to join the Society and subscribe for its *Magazine*. A small orchestra would add to the success of the social, or the ward organist could "play" the various pictures, and be sure and include some rousing musical numbers and community songs.

For a delightful out of doors frolic, a watermelon party is suggested. If the object is to make money, an admission fee of 25c may be charged. The invitation: "A monster melon am gwine to be opened at (place), on Sept. de——at 8 o'clock. Come and eat all you can hold and 'joy yourself. Only twenty-five cents ter git in."

A pleasant plan for the entertainment would be: Guests received and feasted with melon, games and atheletic sports. Small green melons afford a funny race game where the fruit is pushed over the course with the toe of one's shoe. Award a ripe melon for prize.

Conclude with a program of old Southern melodies or "darkey" songs, accompanied by mandolins and banjos.

A "peach" party might prove popular, and peaches and cream, peach pie and shortcake with icecream, lemonade or grape, could be served and sold.

STAKE OFFICERS' PARTY.

A very unique stake officers' party was recently held in one of the nearby stakes, where the program was so different, and the fun so genuine. The first half hour was spent in social converse, this was followed by a singing contest, participated in by the various bishoprics of the stake. Each group chose their own selection and the honor fell to a group who sang a funny nursery rhyme. Next a tug of war between presidencies of Seventies, and Elders quorums. A comical spelling bee followed between the members of the High Council and the ward clerks. Next a dancing contest, where the Young Men's Mutual officers paired off with the Relief Society Board, Patriarchs with Primary, Religion Class with Y. L. M. I. A.—this event, a prize step-dance, being won by a Patriarch of the old school. A suit case race between the stake presidency and their wives caused much fun. Instrumental and vocal music was interspersed between the various "stunts," and the punch bowl was very heavily patronized.

The social concluded with dancing.

HOME EVENING EXERCISE

Book of Mormon Alphabet.

A was a martyr for God and the truth.
B was a prophet-king, righteous from youth.
C was a Jaredite king left alone.
D was a land of which little is known.
E, while around him his people were killed, lived to see all his prophesies fulfilled.
F, of all the flowers that bloomed 'neath the sun but one is mentioned, find out which one.
G was a robber band wicked and vile.
H was a builder whose ships reached far isle.
I was an Ephraimite, from land far away.
J was so faithful, the waves did obey.
K was an anti-Christ seeking a sign.
L was an Israelite patriarch benign.
M gave a nickname to people of God..
N in a vision saw the "Iron Rod."
O righteous king with thirty-one offspring.
P was chief judge when the Nephites were warring.
Q was a queen converted by dream.
R was a hill where records were seen, his people all murdered.
S lost his head.
T mighty general the Lamanites dread.
U was a Bible king known by Isaiah.
Z mighty city burned up with fire.

BIBLE ALPHABET

A was a traitor hung by the hair.
B was a folly built high in the air.
C was a mountain o'er looking the sea.
D was a nurse buried under a tree.
E was a first born, bad from his youth.
F was a ruler who trembled at truth.
G was an angel sent with good word.
H faithful mother, gave her son to the Lord.
I was a new name received at the ford.
J was a shepherd in Arabian land.
K was a place near a desert of sand.
L was a pauper begging his bread.
M was an idol, object of dread.
N was an architect ages ago.
O was a rampart to keep out the foe.
P was an isle, where a Saint looked above.

Q was a Christian saluted in love.
R was obscure yet a mother of kings.
S was a Danite who did wondrous things.
T was a city that had a strong hold.
U was a country productive of gold.
V was a queen whom a king set aside.
W was a widow whose cruise was supplied.
Z was a place where a man wished to hide.

ANSWERS TO BOOK OF MORMON ALPHABET

Abinadi, Benjamin, Coriantumr, Desolation, Ether, Flower (Lily), Gadianton, Hagoth, Ishmael, Jacob, Korihor, Lehi, Mormon, Nephi, Orihah, Pahoran, Queen of Lamoni, Ramah, Shiz, Teancum, Uzziah, Zarahemla.

ANSWERS TO BIBLE ALPHABET

Absalom, Babel, Carmel, Deborah, Esau, Felix, Gabriel, Hannah, Israel, Jethro, Kadeshbarnea, Lazurus, Moloch, Noah, Ophel, Patmos, Quartus, Ruth, Samson, Tyre, Uphaz, Vashti, Widow of Zarephath, Zoar.

Find the chapter and verse for each.

THE RELIEF SOCIETY NURSE SCHOOL.

The Relief Society School for Nursing will open as usual in September. The course will consist of general instruction in nursing, and will include in addition practical demonstrations in nursing, and lectures on Invalid Cooking, First Aid, Sterilization, Drugs and Solutions, Contagious Diseases, Hydrotherapy, Public Health, Prevention and Treatment of Diseases. The lectures will be given by specialists.

Circulars containing information will be sent to Relief Society presidents.

For further information address Mrs. Amy Brown Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.

Janette A. Hyde

One home feature which should characterize our Latter-day Saint communities above all others, is the kitchen gardens, filled with the different varieties of vegetables necessary for the good health and well being of the family. It would be impossible to make an accurate estimate of the money value of a well kept vegetable garden. First to consider is the easy access to the garden supplies, second, the freshness of the vegetables, which means so much in flavor and cleanliness. Many vegetables sold on the market lose their sweet and delicious juices by having been gathered many hours before marketing. Just these facts should argue in favor of the home garden.

By means of a kitchen garden the supply of family needs so far as vegetables are concerned is directly under family control, and in a measure is the only way perfectly fresh vegetables may be secured. Kitchen gardens are worthy of more definite attention by R. S. workers and a greater vaiety of vegetables should be included in the garden and at our dinner tables than the average farmer or housewife provides. In our hurry to live, we forget one of the fundamentals which I believe if adhered to would insure us fewer diseases, stronger bodies, and better health.

Use more vegetables and a greater variety of them. Never cook less than 2 or 3 at a dinner; for potatoes are hardly a vegetabe nowadays; they are counted as bread. Learn the secret of the proper way to cook and serve them, that no waste occurs, by way of water soaked vegetables steeped in tepid water. Estimate the amount necessary to secure thorough cooking and not have from one pint to a quart of water to drain from the vegetables when thoroughly done and ready to serve.

Dr. Riley says: "Our change in diet on account of the war will improve the American race. We were eating too much in volume and too rich in quality." I agree with him, provided we study foods as they should be studied, and then make the practical application in the home. Although vegetables differ in theri food properties they are all valuable for their mineral salts, but unless care is taken in the preparation much of the food value will be lost. For example—steamed cabbage and spinach loose

very little of their food value but, by boiling they loose 30% of total solids. Baking when possible is for most vegetables the very best method as it reduces the loss of salts and juices as well as retains the sweet flavor.

To boil vegetables they should be put on in boiling hot water, with the exception of peas and beans which are less tough if started in cold water. As a rule vegetables are greatly over cooked loosing much of their flavor in this way; they should be removed from the water immediately they are done.

GENERAL METHODS AND RECIPES

Uncooked vegetables:—Crisp vegetables with tender fiber are eaten raw. Their preparation includes freshening in cold water, thorough washing to remove grit and insects, thorough drying by shaking in a soft cloth or wire basket, and cooling on the ice. Lettuce should not be served so wet that the water collects on the plate, making it impossible to dress the salad with oil.

Cooked vegetables:—Vegetable cooking is an art much neglected, and in consequence vegetables are sometimes served lacking their proper flavor and their original nutrients. To cook vegetables in boiling, salted water, throwing the water away, is not the correct method, except in a few cases. With this method much of the valuable mineral matter and the flavoring substances are lost in the water. With such strong flavored vegetables as the cabbage, old onions and beets, and old potatoes, this method is permissible, but even in these cases the nutritive value is decreased.

Principles of cooking—Softening of the fiber. Opening of the starch granules, when starch is present, at a temperature of 212 degrees Fahrenheit. Retaining mineral and flavoring matters.

Cooking processes:—These rank in value as they do or do not retain the mineral and flavoring matters.

Baking:—No nutritive material lost. The best method for potatoes and sweet potatoes. Used also for squash, pumpkin, beets, young onions, dried beans, peas, and lentils.

Steaming:—Cooking in a stew pan or kettle with so little water that it is almost boiled out at the end of the process, any remaining liquid being served with the vegetable. The best method for spinach, which can be cooked with no additional water, beyond that remaining on the leaves from the washing. The French use this method almost entirely, and in serving tender peas and carrots they omit water and use butter only. A substitute for this latter is a very small amount of water, with the addition of a butterine or some good butter substitute.

Boiling:—Cooking in a large amount of boiling, salted water, the water to be drained off and thrown away. May be used with old beets of rank flavor, strong onions, old potatoes, or potatoes boiled with the skins on.

Adjuncts:—Salt, pepper, butter, or some other fat, milk, cheese, bread crumbs, parsley, eggs.

Time of Cooking:—The following table is a guide, but one must learn from practice, for the time depends upon the quality of the vegetable, whether tender or tough, and upon the size whether large or small. Test by gently inserting a fork.

Allow more time for cooking in a steamer, than for stewing or boiling. It requires more time to bake a potato than to boil one of the same size.

TIME TABLE

(For stewing and boiling unless stated otherwise.)

Fifteen minutes:—Tender cabbage and sweet corn. These are usually cooked too long.

Thirty minutes:—Asparagus, peas, potatoes, onions, young parsnips, medium potatoes baked, sweet potatoes boiled.

One hour:—String and shelled beans; cauliflower; oyster plant; winter squash, steamed or baked; young turnips.

Two hours:—Old carrots, beets, and turnips.

Six to eight hours (or more):—Dried beans, lentils, and peas, baked in oven, with water added.

The potato, a starchy vegetable:—Make it your pride to serve a plain potato, mealy and inviting. Potatoes are "new," fully ripe, and old. The new potato is in market in July and August, and may be recognized by its very thin skin. The later potatoes have a thicker skin, the color still being fresh.

BETWEEN KITCHEN AND DINNING-ROOM

Much of the talk concerning the need of economy in the household comes from people of extravagant ideas and expenditures. We note here the advice given by the Secretary of the Navy to the people of the United States. The Paymaster General of the Navy advises the women of the country to cease their extravagance and remarks that meals with six vegetables and three meats served is unnecessary and wasteful. While a prominent woman's journal recommends that the regular four course dinner shall be shortened to three courses. All this sounds ridiculous to the people of this Church who are practically all simple livers and whose dinner never has more than one meat and two vegetables with a simple dessert of fruit or pudding, except at

holiday times. Yet even we will be physically better for taking the Government's advice in two respects at least: 1st, in the matter of eating less, and 2nd, in the eating of too much bread. Nearly everybody over-eats and all Americans eat too much bread. Bread is the "staff of life," that is true, but careless housewives make it the whole sum and substance of most meals in one form or another. Mush and milk for breakfast, bread and butter and potatoes, which are closely allied to bread, for dinner, with bread and butter and pie for supper made also from flour. Rarely indeed are two vegetables cooked for dinner even in the country places where vegetables should be very plentiful and cheap. Supper is usually bread and milk with perhaps a little stewed fruit. Bread has been pronounced by recent scientific discoveries to be too rich in blood forming material for the average adults' constant use except in limited quantities. Children and very old people may subsist and thrive on a moderate diet of bread and milk, but adults should restrict their bread eating.

First, let nothing be taken on the plate that is not eaten. See to it that neither adult nor child shall leave a spoonful of good food on the plate or a crumb of bread. It is wasteful and just now almost criminal to feed animals or chickens on bits of white bread or rich gravies or potatoes scraped from children's plates. We will all enjoy our food better if we have a little less on our plates than a little more than would satisfy our appetites. What is left by a child should be placed before him at his next meal.

Do not over-eat. Most people get fat or get disease because they pour into their stomachs three times the amount of food which nature requires. No matter how good the food nor how well balanced it may be in calories, if one ounce more than is needful be eaten that ounce of waste is a detriment to ourselves and a loss to the country's supply.

Leave no scrapings in mixing bowls or pans. Much food is wasted in this manner. A small cake and a slice or two of bread is left in the form of dough by the careless housewife in her mixing bowls and bread pans. Sauce pans are half scraped out. A little clean water put to soak in a kettle which has had mush or rice left to stick upon it makes that bit of oatmeal or rice available for puddings or the next pot of mush. Even vegetables need not be wasted by the thick parings and discarded outer leaves which are often thrown away. In the country this is all right as cows and pigs use them, but in the city, save all possible of the vegetables.

Therefore, what can we do, you and I, who live so simply and have practiced economy all our lives, that will still help our country and ease our conscience?

TEN CONSERVATION COMMANDMENTS

1. We can have a few more meatless days—that is obligatory on most of us.
2. We can substitute corn meal, rye, rice and oatmeal at least two days a week for ourselves and families.
3. We can save every scrap of good food and use it for our own human needs rather than throwing it in the garbage pails.
4. We can practice the doctrine of the clean plate.
5. We can preserve and take care of every bit of food stuff that we now possess against a time of greater need which is coming.
6. We can cease drinking milk as adults and give the milk to the children or sell it to the creameries.
7. We can mend our old clothing and wear it as long as it is respectable.
8. We can go back to the old-fashioned industries of soap-making and rag-weaving.
9. We can wear mended shoes and keep the children's shoes well greased against wear and cold weather.
10. We can keep cheerful and realize that these are the last days, that the judgments will effect the House of Israel quite as much as it will the nations of the earth for a time at least.

THE HOUSEWIFE IN WAR TIMES

"Women don't need to stint themselves or their families. There is enough food for us all in this country—but we are at war. We don't need three kinds of meat and six vegetables for dinner. We will be just as well off if we have one kind of meat and two vegetables and no more of them than is going to be eaten. Everybody should have enough to eat, no one should have anything to waste."—*Paymaster-General of the Navy.*

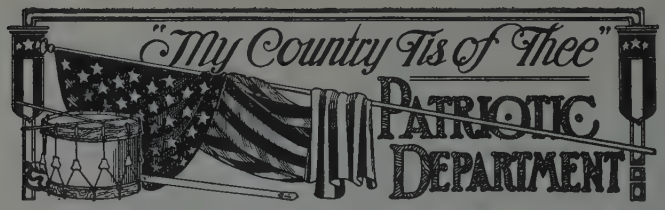
HOOVER CAKE

Mrs. Mabel Young Sanborn

2 cups hot water.
1½ teasponful cinnamon.
½ teaspoonful cloves.
2 cups brown sugar.
4 tablespoonfuls shortening.

Boil these ingredients for five minutes; let cool and add 3 cups of barley or wheat flour, 1 cup of raisins and 1 teaspoonful of soda. Put into a well greased pan and bake for three-quarters of an hour in a medium oven.

Portland, Ore. Relief Society



Clarissa Smith Williams.

We copy the circular letter sent out from the Washington headquarters concerning the Nurse Reserve work, feeling sure that our active and devoted sisters, where possible, will take up with this offer. We already have a number of our graduate nurses, both from our Relief Society Nurse School, who have taken further hospital work, and from the L. D. S. Hospital course, in the various cantonments and some of them have gone to France.

Utah's quota of this number called for by the Government is 200, who should have two years' training before entering the Nurse Reserve. All women may enroll in the Civilian Nurse Department, but no married women will be accepted in the Military Nurse Department. In other words, there are two departments of the Nurse Reserve, the Civilian and the Military Departments.

Further particulars will be furnished by the Committee on Public Health and Nursing of the General Board of Relief Society.

WANTED:

25,000 WOMEN TO ENROLL IN THE UNITED STATES STUDENT NURSE RESERVE.

The Government is calling 25,000 young women to join the United States Student Nurse Reserve and hold themselves in readiness to train for service as nurses.

The war is creating an unprecedented demand for trained nurses. Only those who have taken the full training course are eligible for service with our forces overseas. These nurses are being drawn largely from our hospitals at home. Their places must be filled by student nurses enrolled for the ful training course of from two to three years. Every young woman who enrolls in the United States Student Nurse Reserve is releasing a nurse for service at the front and swelling the home army which we must rely on to act as our second line of hospital defense. Upon the health of the American people will depend the spirit of their fighting forces.

Age.—The call is for women between the ages of nineteen and thirty-five.

Qualifications.—Intelligent, responsible women of good education and sound health are wanted—the pick of the country. A college education is a valuable asset, and many hospitals will give credit for it. Credit will also be given for a special scientific equipment or for preiminary training in nursing, such as that given in special courses now being conducted by various colleges and schools. Some schools, on the other hand, do not even require a full high-school education.

Enrollment.—Women will be given an opportunity to enroll in the United States Students Nurse Reserve in any one of three ways:

(1) As engaging to hold themselves in readiness until April 1, 1919, to accept assignments to nurses' training schools. These women will be sent to the schools as fast as vacancies occur. Those of superior qualifications will be given preference, and it is, of course, possible that not everyone who enrolls will be accepted.

(2) As desiring to become candidates for the Army Nursing School recently established by authority of the War Department, with branch schools in selected military hospitals.

(3) As engaging to hold themselves in readiness until April 1, 1919, to accept assignments to either a civilian training school or the Army Nursing School. Those who so enroll will be called where the first need arises. *The Government hopes that a majority of those who enroll will thus put down their names for both.*

THE NURSES' TRAINING SCHOOL.

There are 1,579 nurses' training schools in this country. Their need is as great and imperative as that of the Army School of Nursing. Those who enroll for these schools will be assigned as vacancies occur.

The enrollment card will indicate two classes of registrants —*Preferred and Deferred.* The *Preferred* class will be those who are ready to accept assignment to whatever hospital the Govenment directs them, although they may state what training school they prefer to be sent to. Those who register in the *Preferred* class will be assigned first, and all possible consideration will be given to their preference as stated. The *Deferred* class is composed of those who limit their pledge of service—that is, who will not engage to go except to certain hospitals. This class is intended largely for those who, for family reasons, can not accept training at a distance from their homes. Those who register in

the *Deferred* class will be assigned only after the *Preferred* class is exhausted.

The Government relies on the patriotism of those who enroll to fill out *Preferred* cards if they possibly can, thus volunteering to go where they are most needed.

Nobody will be assigned to any schools whose conditions of training are not approved by the State Board of Nurse Examiners.

Terms of training.—The term of training varies from two to three years, according to the requirements of the paticular school to which the student nurse may be sent. No course takes less than two years nor more than three.

What the training course prepares for.—At present every woman who completes satisfactorily her training in any accredited school is eligible for service as an Army nurse at the front and stands a chance of being assigned to duty abroad. At the same time she will be qualified to earn her living in one of the noblest professions open to women. It should be remembered, furthermore, that her usefulness will begin not when she graduates from the training school, but as soon as she enters it. Practical nursing work is a part of the work of every training school, and *the student nurse is not only learning to serve but serving her country from the outset.*

Finances.—The student nurse gets her board, lodging, and tuition free at practically every training school, and in most cases receives a small remuneration to cover the cost of books and uniforms. After graduation she has an earning capacity of from $100 to $300 a month. Private-duty nurses now receive an average of from $100 to $120 a month together with board while on duty; institution nurses from $50 to $250 a month together with board, lodging, and laundry; and public-health nurses from $100 to $250 a month without maintenance. There is no danger of the earning capacity of nurses being lowered after the war ends on account of the great number who will then be qualified for the profession; the country will need all the nurses that can be trained, not only during the war but after it, especially for reconstruction work. Even if the war ends within three years, every student nurse will be able to complete her training and will be needed.

An honorable service.—Ever since the days of Florence Nightingale the nursing profession has been one of especial honor. It was never so honorable as it is today. The Army needs every nurse it can get to "keep up with the draft." The United States Student Nurse Reserve is the equivalent for women of the great National Army training camps for soldiers. The Government will rely upon the student nurses to fight disease at home, to

care for those injured and disabled in our hazardous war industries, and to make themselves ready to serve when the time comes as fully trained nurses, either abroad or at home. *Let us show that we know how to answer the Government's call to the women of the country.*

Enroll at the nearest recruiting station established by the Woman's Committee of the Council of National Defense.

Issued by the Woman's Committee, Council of National Defense, Washington, D. C.

UNCLE SAM'S COMMANDMENTS.

President Wilson has signed a bill which takes its place in history as the most liberal legislation in protection of a nation's fighters ever known. It is good enough, strong enough to be called the National Ten Commandments, and is, in effect thus:

Thou shalt not evict, for non-payment of rent, a soldier's dependents, under penalty of $10,000 fine.

Thou shalt not cut off a soldier's life insurance because of delayed premiums.

Thou shalt not foreclose a mortgage on a soldier's property.

Thou shalt not take away a soldier's home on which he has made part payment.

Thou shalt not sell a soldier's property because of his failure to pay the taxes national, state or local.

Thou shalt not settle a law suit against a soldier during his absence.

If a soldier sue, the courts shall postpone action until he can attend to it.

If a soldier have a mine, or timber or farm claim, assessments on which are overdue, it shall be held for him.

Honor thy soldier and thy sailor, that thy days may be long in the land of Liberty.

No man has greater love than he that offereth his life for the world's sake, and it is commanded that neither lawyers, nor the loan sharks, * * * shall fatten on him.

Congress is content to call this bill the civil rights bill. It's the divine rights bill.—Medford *Mail Tribune.*

By Amy Brown Lyman, General Secretary.

Reorganizations.

Duchesne Stake. Mrs. Aroetta Hale Holgate, who has been president of the Relief Society of Duchesne stake since the organization of the stake six years ago, resigned her position on June 30, 1918, on account of an increase in her home responsibilities. Mrs. Holgate has performed many commendable activities in the Duchesne stake in addition to laying a splendid foundation for future development. Although the society is only six years old, all branches of the work have been taken up. Mrs. Holgate, with her quiet, dignified manner and her sterling qualities, is loved and admired by all the officers and workers in the stake. She very generously consented to serve on the stake board, where she will be able to give invaluable assistance to the new organization.

Mrs. Clara Hanson, of Roosevelt, was chosen as the new president of the Duchesne stake. Mrs. Hanson is a young woman of education and resource and much can reasonably be expected of her in her new field of labor.

The new officers of the stake are as follows: President, Clara Hanson; First Counselor, Olive P. Bingham; Second Counselor, Mary A. Gagon; Secretary, Nellie Smart.

Fremont Stake. On June 23, 1918, the Fremont Stake Relief Society was reorganized. Mrs. Matilda Flamm, who for many years has stood at the head of the work in this stake, found it necessary on account of ill-health to resign her position. Mrs. Flamm is well known throughout the general Relief Society for her sterling qualities, and her devotion to Relief Society ideals. She will be greatly missed by her friends and associates.

In honor of Mrs. Flamm and the Relief Society Stake Board who have been in service from five to thirty years, a social was held in Rexburg at the home of Violate Woodmansee. The program consisted of reminiscences given by board members, together with music and sentiments. The home was artistically decorated for the occasion and a delicious luncheon was served.

Following is a list of the new officers of the Fremont stake Relief Society: President, Lovina Walker; First Counselor,

Maria Austin; Second Counselor, Artemesia Romney; Secretary, Cora Anderson; Treasurer, Lois Archibald.

Utah Stake.

At the Council of Defense carnival, held in Provo recently, the Relief Society group cleared $700 for the Red Cross. This was acomplished by serving dinners, conducting a grab-bag sale, and by the sale of little paper hat bands upon which the word "Victory" was printed in red.

New Zealand Mission.

GROUP OF NEW ZEALAND RELIEF SOCIETY WORKERS.

Relief Society workers will be pleased to learn of the work of the organization in New Zealand. Mrs. Edith Hunter Lambert, the president, writes the General Board very interestingly, as follows:

"Auckland, New Zealand, June 14, 1918.

"Dear Sisters: I have long desired to send a few lines to you of appreciation for our splendid *Magazine,* and to report the condition of the Relief Societies in this far-away land.

"At our conference, held April 5, 6, 7, 1918, we had a very representative gathering. Two splendid meetings were held in which reports were heard, questions asked and answered, and counsel given about our work.

"We have a mission board of Relief Society workers consisting of the following: Edith Hunter Lambert, president; Takare Takana and Raira TeHira, counselors; Phyllis J. Lam-

bert, Secretary; together with the following board members: Ida H. Smith, Florence D. Cook, Eulalia S. Welch, Ida F. Scott, Waitokorau Tamehana, Rangirangi Peite, Raiha Te Nagio, Uri T. Herewaia and Huirangi Te Ruruku.

"Of those sustained all were present but two who were excused because of sickness. Some had traveled hundreds of miles and had been a long time on the road to be with us.

"'The Care of Children' and 'Conservation of Food' were topics discussed. The new report blank was approved and explained. The sisters cheerfully decided to join with the Saints in Zion in contributing to the Penny Temple Fund, so, although we are late, you'll hear from us at the end of the year.

"Elder James N. Lambert, our mission president, was with us during part of the meeting. He gave encouragement and discussed, 'What is required of Latter-day Saint mothers?'

"At the present time we have forty-one Relief Societies in this mission, some of which are in a splendid condition.

"I have visited a number of the societies and have found the members faithful and energetic and very willing to be taught.

"In most of the societies three meetings are held each month, two work meetings and one spiritual meeting.

"Of the forty-one societies only two are European, one here in Auckland and one at Thames. They are both in fairly good condition. The one in Auckland has a membership of twenty. Last month we had a sale of work done by the members. We had a net profit of $5, and enjoyed a splendid time, which has increased our interest and attendance.

"At the present time we are doing Red Cross work. This week we finished one dozen shirts and one dozen bed-jackets. We have wool now for socks which we are to begin next meeting. We are proud of our finished work and hope it will compare favorably with that of other Societies here.

"The Relief Society at Thames is very active and is doing good work.

"We are anxious to do our full duty, and will be glad to receive all the instructions you can give us. There are four lady missionaries located at the Maori College.

"We would be glad to have report blanks and all instructions you send to the stakes and we will adapt them to the conditions here. I read the *Magazine* from cover to cover and appreciate it more than I can tell you. We are about 10,000 miles away, but we are thinking of you often and praying for you always. I often tell the Maori members of our wonderful president and they are always interested. How we would like a visit!

"Am enclosing a picture of the women who attended our April conference.

"Thanking you again for the *Magazine* and praying God's choicest blessings upon you and your associates, I am, with love,

"Your sister,

"EDITH HUNTER LAMBERT."

Juarez Stake, Mexico.

We are very pleased to publish some extracts from a letter recently received from Mrs. Fannie Coombs Harper, president of the Juarez stake. Mrs. Harper, after spending some time in Utah, has recently returned to her home in Mexico.

"June 11, 1918.

"Since my arrival home I have been so busy trying to get established again that I have neglected writing you as I promised. My trip homeward was made in safety, although I had some delay in El Paso, Texas, getting my passport made out. No one but Mexican citizens can cross the line without a special permit from Washington.

"Everything is quiet in and around our colonies, but the embargo the United States has put on foodstuffs coming into Mexico has made prices very high. Flour sells for $16 per cwt. American money, and sugar $19. There will be an abundance of fruit this year, but it will be a problem to take care of it with sugar at that price. The harvesting will soon be on, and that will greatly relieve the bread situation. It is said there is more wheat in the Casas Grandes valley this year than ever before.

"The Relief Societies in this Stake are going to do all they can in the storing of grain and foodstuffs of all kinds this year. As we are surrounded by a people who do not make any plans for the future, we will be obliged to do it for them.

"We held our Relief Society conference on the 18th of May, and the members rejoice that we are again organized in a stake capacity. Our conference was well attended and desires were expressed that we keep up with all of the lessons outlined in our *Magazine,* and do all we can to relieve the suffering in our own locality.

"We have seven Relief Society organizations in our stake, two of which are composed of our Mexican members.

"On account of conditions at the border there is very little travel in and out of Mexico. We have only one mail a week, and all of our letters are censored.

"I did enjoy my visit while in the north and especially at our recent Relief Society conference. We will appreciate getting all of the instructions from headquarters, and will do our very best to carry them out.

"Our people are making a mighty effort to maintain their homes, and are interested in the cause of the establishment of truth and liberty in the earth."

Current Topics.

By James H. Anderson

A MUNITIONS PLANT explosion at Split Rock, New Jersey, on July 2, killed 72 employes.

UTAH has nearly 15,000 men in service in the United States armies, in different parts of the world.

TWO PASSENGER TRAINS collided at Nashville, Tenn., on July 7, and nearly 100 passengers were killed.

IN PALESTINE, in July, Turks and Germans attacked the British forces near Jericho, but were defeated with heavy losses.

GERMAN AVIATORS killed 54 girls and wounded 16, in a raid over the rear of the Belgian lines near Dunkirk, in July.

NICHOLAS ROMANOFF, former czar of Russia, has been executed by order of the Bolsheviki government.

AN EXCURSION STEAMER sank in the Illinois river, near Peoria, Ills., on July 5, with a loss of nearly 200 lives.

GERMANY is taking over Russia with considerable rapidity, and is drawing therefrom aid in both war supplies and men.

A MILLION AND A QUARTER fighting men in France from the United States, is what August 1, 1918, saw engaged in the great war.

THE 145TH INFANTRY BAND (Utah regiment) was royally welcomed, and gave some really choice programs on its visit to Utah in July.

COL. BRIANT H. WELLS, of Utah, son of the late President Daniel H. Wells, is on the supreme council which constitutes the staff of Gen. Foch in France.

HAITI AND HONDURAS declared war against Germany in July. They are petite nations, but this gives each of them a vote when peace terms come to be considered.

CONGRESSMAN JOSEPH HOWELL, one of the most devoted friends Utah has had in State and National public life, died at his home in Logan on July 18.

AUSTRIA'S loss in that nation's defeat on the Italian frontier at the end of June cost the Teutonic allies more than 300,000 men, besides immense war stores.

IN ALBANIA, in the latter part of July, the Italians, French and British drove back the Austrians more than thirty miles, with heavy losses to the latter.

THE FOOD SITUATION in Germany and Austria is far from being as satisfactory to the people there as it is in Great Britian, France and Italy to the people of those countries.

AIRPLANE experiments in the United States have cost the government six million dollars unnecessarily, says a Congressional committee report made in July.

ELDER JOHN WELLS, formerly of the Ensign Stake presidency, has been named second counselor in the Presiding Bishopric of the Church, following the death of Bishop Orrin P. Miller.

BRAZIL is to send 200,000 troops to Palestine, to aid the British forces now there, against Turks and Germans. Thus the "remnant of Joseph" in America is coming into modern war experience.

BASTILE DAY—July 14, the French independence day—was observed in the United States, the Fourth of July—America's independence day—having been observed in France, Italy and Great Britain.

COUNT VON MIRBACH, German ambassador to Russia, was assassinated in Petrograd in July, by two men who used bombs. To appease the Germans, the Bolsheviki executed 200 persons for the killing.

ITALIAN TROOPS to the number of 400, who had been forced to serve in the Austrian army but were captured by Russia and set at liberty, passed through Utah in July, to join the Italian army in Italy.

RUSSIA, under the Bolsheviki, regards the landing of British and American troops on the Murman (north Siberia) coast as an

act of war, and consequently is mobilizing her troops to fight on the side of the Teutonic allies.

THE RED CROSS society advises the women to knit men's socks not less than 10½ inches long in the feet, and to make both feet of each pair of the same size. No need of the advice to Relief Society knitters, who do that right along.

EX-PRESIDENT ROOSELVET had four sons at the war front. Two of them have been wounded, and one—Quentin Roosevelt, a courageous young aviator—killed. The latter was buried by the Germans, within whose line he fell.

COAL is likely to be a scarce article in many American homes next winter, unless the people are more active than they have been in storing it, before the railroads are congested by war's necessities in the winter months.

UTAH TROOPS to the number of nearly 400, from Camp Kearney, landed in France the second week in July. There also was a large number from Camp Lewis, and from some eastern and southern training camps, but the numbers were not made public.

GERMAN SUBMARINES continue to do much damage to the Entente allies' shipping, the largest vessel sunk in July being the gigantic ocean steamship *Justicia*, used as a transport. Ten thousand troops from the United States had been landed from the vessel a few days before she was torpedoed.

AMERICA'S CAUSUALTY LIST in the war increased greatly in July, and included a considerable number from the intermountain region. It is noted that the casualties were suffered while advancing against the Germans, who were being forced back to defeat.

GERMAN NEWSPAPERS ridiculed "green American soldiers" until the latter, upon the first taste of real warfare on the French front near Chateau-Thierry, gave the Germans a vigorous and surprising application of American war tactics, which turned the tide of battle against the Teutons on July 20, and French, British and Americans administered to the kaiser's armies the most disastrous defeat they have suffered thus far. It was the crest of the war, and from now on the Teuton cause is likely to go backward, however slowly.

EDITORIAL

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Motto—Charity Never Faileth

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MODERN SOCIETY

It is the tendency of all human society to be selective in its nature. When men and women look about for companions and for recreation or amusement they naturally classify themselves according to age, relationship, occupation, tastes or social standing. This selective tendency is as eternal as society itself. Families cling together; men in business have common interests and congenial tastes. Professionals, whether in art, education or medicine gravitate naturally into one another's society. While women —interested in Relief Society, Y.L.M.I.A. or Primary work have common aims, mutual interests. Heaven itself is a selective region where only the most carefully tested beings are allowed to enter.

Is this principle, then, applicable to all our present day affairs, can we apply it widely to all our social activities? Let us consider well our reply. This world was formed and peopled on the principle of free agency. The human will acting by the consent of the Divine will has no bounds set to its final exaltation or damnation except the limitations of itself. There is, there can be, no place, no achievement so great, so exalted that it is impossible of attainment by the man or woman who is willing to pay the price of experience and struggle necessary. No other human

will may justly prevent a soul from rising to supreme glory or its opposite.

A test of the measure of divinity within us is our understanding and willingness to give Christlike unselfish service to others. The educated must assist those who lack information. The wise should give help to the ignorant. The strong must hold strength in trust to help the weak. The great man's hand must never close the door of progress or advancement to his weaker associates. He may protect the immature and the helpless, but he has no moral right to police men into goodness.

SHOULD EXCLUSIVE CLUBS BE ORGANIZED BY CHURCH MEMBERS?

(From the *Improvement Era*, Feb., 1909.)

"Should exclusive clubs be organized by Church members? If permissible at all, what class of clubs should be endorsed by the ward or stake authorities, and what steps should be taken by the organizers?"

The questions are asked by a stake president and his counselors, who state that their attention has been called by some of the bishops of their stake to the fact that in some wards exclusive clubs have been organized by the sisters, principally young ladies, without the consent of, and without consultation with, the authorities of the ward. It is further stated that some members of these clubs are not in sympathy with the Church, and seem unwilling to accept the authority of the Priesthood. Still others are actively engaged in Sunday School and M. I. A. work. It is felt that with those who are Church members the effect of membership in these clubs detracts, in a measure at least, from their ecclesiastical interests and duties.

None will deny that there are enough organizations in the Church to suffice both for young and old, and for men and women. The complaint is rather that there are too many. Therefore, any organization, either secret or open, outside of those instituted by the Church would appear to be superfluous as well an unnecessary, if not also burdensome, and should be discouraged among the young men as well as among the young ladies. Besides, they tend to alienate the youth from the Church, to fasten their affections on associations that are narrower and less democratic in their nature than those of the Church. They tend to the establishment of classes, cliques, and clans, and to the cultivation of selfishness instead of the broad love and care for all, so characteristic of membership in the Church organizations. The youth of Zion should be encouraged to prove loyal to the organizations instituted for their bene-

fit, not only because it is for their own best good, but because such a course is most beneficial to the general community.

If objections are made that the Mutual Improvement and other organizations do not meet the social needs of the members, then let there be such changes in present methods as will satisfy all the legitimate desires of the young people for social, artistic, literary and home entertainment and education. This can easily be arranged by proper gradation of the classes, and by allowing the membership the freedom under the organization that will provide congenial companionship in every line of development, as well as in social affairs.

It would seem, for example, that a class belonging to the Mutual Improvement Associations could as well arrange, under their organization, for amusement, study, culture, refinement of manners and social intercourse, in the homes of the members as could be provided by outside clubs. They could do it much better for there is a bond of love and fellowship where one gathers under the operation of the spirit of the gospel, that can never be found under other influences and conditions. Such meetings would not tend to alienate the members from the ward organization, but would rather create enthusiasm and loyalty for it, and for the general membership, while at the same time providing for the more exclusive social companionship which friends of like tendencies so enjoy.

There is no need of exclusive clubs among the Latter-day Saints. The many auxiliary organizations should be made to supply every legitimate public, social, and amusement want of the young people, and, in addition to the regular Church and quorum meetings, should meet every religious and ethical educational need of our community.

JOSEPH F. SMITH.

We can easily see from this counsel how simple and easy it would be to form circles, societies or groups for any social or intellectual purpose, without giving offense or doing injustice to any one. If we get the consent and approval of the Presidency of the Stake, the Bishop of the Ward, and in case of our organization, the President of the Relief Society, all is right, and well. Then, if we continue our operation under the auspices of the Relief Society or Bishopric, good instead of evil will flow from our efforts. Do you see the key to this principle, the vital touchstone to all our social, intellectual and business pursuits?

Guide Lessons.

LESSON I.

THEOLOGY AND TESTIMONY

First Week in October.

THE LEARNING OF THE PEOPLES OF THE BOOK OF MORMON.

In the first chapter and first paragraph of the Book of Mormon, Nephi tells us that he was taught somewhat in all the learning of his father. This is a very significant comment, for other passages, coupled with the fact that Lehi appeared to have adopted the writing forms of the Egyptain language, lead us to infer that Lehi, like Moses before him, was versed in the learning of the Egyptians, those descendants of Ham and Japhet who had focused their creative genius in mental pursuits. Moreover, Moroni tells us, in ch. 9, ver. 32, 33, that the records have been engraved down to his own day in what he called reformed Egyptian. Apostle Orson Pratt's footnote adds that "1000 years made great changes in language not printed or preserved by books." We might add that even printed languages are also vitally altered in a thousand years.

Let us examine for a moment just what that meant. To begin with, Egypt was the recognized seat of learning of the ancient world. It meant precisely what it meant in the days of Shakespeare for English students to leave England and go to Padua to study law, or Pisa to study medicine. In the middle ages Italy was the place of last resort for those who would obtain the learning of that period. In modern times Europe has been the world's University. From every corner of the earth students have flocked to Europe to perfect their knowledge of science, letters, music and art. Now, just what Italy was to the middle ages, and Europe has been to the modern world, Egypt was to the ancients.

Fortunate indeed were these early people, of the new world, that they had not to grope about in the dark for many years, to become acquainted with many things; but they found in their great leaders much learning coupled with the inspiration of Almighty God. Their beginning was the most advanced possible, because of the learning and vast experience of Lehi, connected as it was with both worldly Egypt and devout Palestine.

But what was of vastly greater importance than any knowledge one man could possess, was the Jewish Scripture which they had obtained and brought with them. "Heirs of the Ages," they surely were, to borrow a phrase of Tennyson's; for no greater heritage of learning can possibly come to any people than that they shall be possessors of the book of books, the Bible.

The year 1911, the tercentenary celebration of the publication of the King James' translation of the Bible, was celebrated in every English-speaking nation. The ablest men of Great Britain and America vied with one another to try to impress people with the matchless value of the Bible. This book, that after all the centuries is incomparable with any other book, was possessed—that is, most of the Old Testament was—by the peoples of the Western continent. But their text was superior to ours; their history more perfect and more complete. They possessed with writings of a group of prophets and inspired men unknown to us. We seek in vain in the lids of our Bible for Zenos, Zenoch, Zeum, Ezras. That much else is also lost to us by the omission of the writings of these holy men cannot be doubted. The marvelous parable of the wild and tame olive tree, so important in its lesson, so beautiful in its literary quality, is from the book of Zenos.

We feel that we can best get at the intellectual status and learning of Book of Mormon peoples by analogy. Never at any time have peoples with the blood of Israel flowing in their veins heeded the words of God that they have not become a marvel and a wonder to the nations. Take for example the astonishing achievements of the Jews, whom God is surely turning towards in these latter days.

We quote from an article of Israel Zangwill, published in the *Metropolitan Magazine,* August, 1915. In reviewing the war record of this people let us keep two things in mind: first, that there are only thirteen million Jews in the entire world; secondly, that this is only a partial record of their first year's achievements.

Mr. Zangwill says: "In England the late Lord Rothschild presided over the Red Cross fund, and the Lord Chief Justice is understood to have saved the financial situation, not only in England, but for all her allies. In Germany Herr Ballin, the Jew, the creator of the mercantile marine, and now the organizer of the national food supply, stands as the Kaiser's friend; in France, General Heymann commands an army corps. Italy has joined the Allies through the influence of Baron Sounino, the son of a Jew. The military hospitals of Turkey are all under the direction of the Austrian Jew, Hecker.

"The Jewish bravery astonished us all," said the vice-governor of Koono, "and indeed the heroism of the Russian Jew has

become an household word. More than 300 privates—they cannot be officers—have been accorded the order of St. George. One Jew, who brought down a German aeroplane, was awarded all four degrees of the order at once."

We have used the war as an illustration, because it is the all-absorbing topic of our times; but had we chosen to cite achievements in statesmanship, literature, music, painting, etc., the result would have been no less remarkable.

Ephraim's record is equally wonderful, when we think how numerically small he is. Consequently, reasoning by analogy, it is perfectly logical to think of the peoples of the Book of Mormon, at such times as they were seeking to serve the Lord, as peoples of great intelligence, great talent and great achievement. Their own records, the findings of the archæologists, and the marked talent of many Indians, found from Canada to Chili, all substantiate such conclusions. Consequently, we feel that it is no matter of supposition or conjecture, to say that these people produced great statesmen, great financiers, great captains of industry, great orators, poets, painters, in a word, that they had many great artists and great artisans.

But these people suffered from tremendous limitations in trying to reveal themselves. The ancient people of the eastern world used both papyrus and parchment in their writings. All of the writings of the Nephites come to us on metal plates of gold or brass. The mechanical difficulties of engraving one's history on plates of brass and gold can hardly be estimated. The necessity for careful discrimination in material and the necessity of brevity would be an ever-present thought. Then, too, we have, in the main, only an abridgment; which means that many, many things which would throw great light on the advancement of these people has of necessity been stricken out.

But all the difficulties have not been taken into consideration when we think of engraving on metal plates; the Egyptian language of hieroglyphics would be easier to engrave than the written language of modern times, yet even then it would be a long and tedious task.

Yet, handicapped as they were, think what a glorious record they give us of Christ's ministry on this continent. They tell us that it is beyond the power of man to make a record of what He said, and of His manner of speech, and yet they have transmitted enough, that we know first, how terrible were the cataclysms, and secondly, how marvelous was His ministry.

Elder George Reynolds, in discussing the knowledge these people had of history and geography, thinks there is evidence that the Lord revealed a great deal to them that was quite in advance of the knowledge of the world in general. In support of

this belief he cites the following: Nephi told his brethren that they were upon an isle of the sea. "Now, says Elder Reynolds, "this knowledge they could not possibly have had save through the inspiration of God, for this fact was not authenticated by surveys and explorations until 1847. It was as late as 1854 that these surveys were put to the test. During that year Captain McClure sailed from the Pacific to the Atlantic Ocean through the Arctic Ocean."

It is known through the Book of Abraham, that Abraham's knowledge of astronomy was far in advance of the knowledge of this time; the peoples of the Book of Mormon appear to have had astronomical knowledge far in advance of that of the European world. Alma, in speaking to Korihor, said, "All the planets which move in their regular form doth witness that there is a supreme Creator." Another of the Book of Mormon writers tells us, "It is the earth that moveth and not the sun." It was many centuries after the destruction of the Nephites that the peoples of Europe accepted the movement of the earth as a fact.

Elder Reynolds thinks it is not at all improbable that the Nephites were acquainted with the Book of Abraham. Says he, "They undoubtedly had the writings of Joseph, the son of Jacob, as these are quoted in the Book of Mormon. The Prophet Joseph found the writings of Abraham and Joseph together with the Egyptian mummies."

QUESTIONS.

1. What reference does Nephi make to his father's learning, in the first paragraph of the Book of Mormon?
2. Why is this a significant comment?
3. What written language had Lehi apparently adopted?
4. Why was it fortunate for the people of Lehi that he added the culture and learning of Egypt to that of Palestine?
5. Why is the Bible the greatest treasure of learning that any people can possess?
6. When the Lord commanded Nephi to slay Laban, that the plates containing the Scripture might be obtained, what did He say would happen to a nation that did not possess the Scriptures? (I Nephi 3:19, 20; 4:13, 15; Omni ver. 17).
7. In what respects was the Bible of the Nephites superior to our Hebrew Bible?
8. Reasoning by analogy, what conclusions might we come to relative to the learning of the peoples of the Book of Mormon at such times as they were serving God?
9. Give any illustrations, or cite any knowledge you may have of the talent of the American Indian. Of the Jewish people of modern times.

10. Why is Elder Reynolds justified in the belief that God revealed to the Book of Mormon peoples matters of geography and astronomy in advance of their times?

11. Cite instances in the building up of our mountain home that go to show that God has revealed to our modern prophets matters in advance of the time.

LESSON II.

Work and Business.

SECOND WEEK IN OCTOBER.

LESSON III.

Genealogy.

PERSONAL NAMES.

(See Chapter 8, *Surname Book*).

Words are symbols of thought. Words are bodies or tabernacles of thought and emotion.

(a) Concepts or thoughts useless unless expressed in words or actions.

(b) The power of symbols—thought-words. Family life impracticable without personal names.

(c) Sign words made by children and primitive peoples.

(a) The Lord named our first parents.

(b) He taught Adam language, and Adam named beasts and birds. Ancient people chose personal names carefully and reverently.

(a) Hebrews were reverent.

(b) Pagans were superstitious.

(c) Impressive ceremonies accompanied christening in olden days.

Think how impossible it would be to tell anyone what was in our minds if we had no words with which to communicate with each other. A word is a symbol. Each of the four letters, w-o-r-d, is itself a symbol of another symbol, for words themselves are like the tabernacles of the spirit, they are the bodies which clothe our thoughts and our emotions.

It would be unnecessary for us to have thoughts if we had no way of expressing them and no way to put those thoughts into action. Just imagine what we would be like if we were all speechless. We would have to use a sign language as did the ancient savages.

Teh power of a word is greater than we think, because the word actually partakes of the thought or action of which it is the symbol; and if the body is a necessary part of the soul, enclosing the spirit within it and making it possible for the spirit to speak and move and act, so then is the wo d the important part of the thought of which it is the tabernacle, or the body.

Let your imagination dwell also a moment on the condition of a family who were born and brought up and given no names by which to call each other. They would have to motion to each other, or call each other "Say," and scarcely a day could be lived out in such confusion and chaos. At once the man would find a name for the woman and the woman would choose something by which to call her children. Primitive savages, like children, make signs to each other, and this sign language is still used by ome savage races as well as used in a small degree by semi-civilized people. In the army they make signs with little flags from one point to another and from one ship to another, which they call "wig-wagging."

God Himself gave Adam and Eve names, as you will find in the Pearl of Great Price. He not only did that, but He also instructed Adam to name the beasts of the field and the fowls of the air (Pearl of Great Price). Indeed we learn from this sacred book that Adam learned to write, and, of course, to read through the teaching of an angel (Ch. 6, verses 5, 6, 7, 8).

We know from reading the Bible how reverently and carefully the ancient Hebrews chose names for their children. They were named reverently, because the parents realized that there is a close spiritual connection between a name and the person who bears it. And while anyone need not be unduly influenced for good or evil by his name, still the chances are that there will be an intimate reaction between the name and the person.

Pagans became superstitious over naming, and fear often dominated them in their choice of personal names.

People who have any religious belief make ceremonial occasions for christening children, or bestowing upon them names. These ceremonies differed, of course, according to time, place and nationality.

QUESTIONS.

What is a symbol? (See dictionary.)

How do Indians communicate at times?

How were Adam and Eve named?

Give a name incident from the Bible.

What ceremony attends the naming of Latter-day Saint children?

What is your personal name? And yours? And yours?

Let each member of the class endeavor to ascertain the meaning and origin of her personal name. Student Bibles often contain a list of Hebrew names and their meanings. Dictionaries, encyclopedias and other sources may be consulted. When impossible to ascertain the meaning of the name it may be referred to the Stake Genealogical Committee, who may send to this office the lists of any personal names, if of Anglo-Saxon origin.

LESSON IV.

Home Courses.

FOURTH WEEK IN OCTOBER.

CLOTHING THE FEET.

One of the most essential comforts which an individual can possess, is that of proper covering for the feet. In fact one is not well dressed unless health and comfort are the concern of the wearer. Many times shoes and hose are selected with never a thought of comfort or economy. Money is expended wholly for style, fad, or color, and with never a consideration of suitability or wearing quality in the articles purchased. Someone has said that the moral advantage of family life is the suppression of a one-sided development. How well may this statement be applied in regard to the clothing budget. To discourage extravagant and unnecessary buying, and to purchase wisely, should be uppermost in the problems of clothing expenditures of today. Frequent reference to the family budget in regard to footwear would be the means of setting right many who blindly shop for such articles. It is difficult to find an average percentage cost to be allotted to shoes and hose, owing to the variation in the least possible minimum or number of pairs required to meet the demands for different individuals. However, in observing budget accounts for girls in school and office, there is sufficient proof to say that an average expenditure for footwear should not exceed one-fifth of the total amount expended for clothes. A woman earning fourteen dollars a week should not afford more than two dollars a week for clothes, forty cents of which should go for footwear. This amount could not possibly pay for an outlay of silk hosiery and novelty shoes. It would merely cover the expense of sensible, good-wearing shoes and hose, and in addition, for the upkeep of old ones which may be repaired.

The life of shoes depends greatly upon the care taken of them. Several pairs alternated in the wearing provides a chance for proper airing and less chance to lose their shape; especially

if fit with shoe trees while not in use. Soles replenished or patched are necessary economy. Rubbers worn in wet weather prevent water from rotting the threads and separating the soles. Substantial low heels are satisfactory not only in properly balancing the body, but they do not wear off readily, hence require less repair than do fancy heels. Heels not repaired in time cause shoes to lose their shape and good appearance. Rubber heels are very satisfactory in wear and comfort. Leather may be kept flexible and impervious to dampness if occasionally rubbed with tallow, oils or vaseline and allowed to thoroughly dry before wearing. Invest in a mild polish which will not crack or rot the leather. Patent leather shoes do not wear long, and being nonporous are not comfortable in hot weather. Cheap shoes are not economical. It is best to get a standard make of shoes and buy no others unless the make is dependable.

The care of stockings is also a vital feature in their service and length of life. Frequent laundering removes perspiration which rots and destroys the threads. Silk hose in contact with hot weather are weakened materially. They should be washed in a luke-warm suds of soap and water at least three times a week, if in constant use. To prevent runners starting at the top of the stocking, a machine stitching may be run around the hem with the use of a fine needle. A blunt needle in this case would cut the threads and do more injury than good. The tops of good stockings may be reenforced by using the tops of cast offs which are worth while. New feet may be used in old stockings or feet cut from old uppers, arranging the seam to come on the sides of the foot so as not to make a disagreeable ridge under the foot. Oftentimes, runners are started from the garters which can be avoided by placing a pad next to the sharp edge of the clasp. Much inquiry has been made in regard to proper supporters. The elastic above or below the knee stops circulation, hence it is very necessary to have the support come from the shoulders or hips. Straps may be made to extend from the shoulder and to cross in the front and back. Hip garters are widely accepted as there is no strain upon any particular part of the body, and they are easily made with the use of a yoke which fits the hips from which extends side and front garters.

In purchasing hose it is very important to know a reliable make and to consider an economical grade, as cheap and unstaple hose lend as much in depleting the purse as does the lack of immediate repairs.

QUESTIONS.

What important features should be kept in mind in purchasing shoes and hosiery?

What significance does footwear have in regard to the family budget?

Upon what depends the life of shoes and hose?

How do you care for shoes? For stockings?

How may old hose be utilized?

What is your opinion in regard to supporters?

What brand of hose do you purchase?

OUR SURNAME BOOK.

The Surname Book will be ready for our students and friends by the 1st of September. There are 600 pages, with thirty-one chapters, and the Church surname index; with thirty-eight maps, charts and illustrations. Price, $3.00. In lots of one dozen or more, $2.75. The edition is limited, send in orders immediately; first come, first served.

MUSIC BOOK.

We hope to have our Music Book ready by October Conference. Price, 75 cents. Lots of one dozen, 65 cents. Send orders for both these books to Mrs. Amy Brown Lyman.

HOUSEKEEPERS PRIZES AT STATE FAIR.

The Premium List of our coming State Fair has an innovation in the shape of an intelligent, up-to-date list of prizes for Housekeepers and Homemakers. Certainly Mrs. Leah D. Widtsoe has done a brave, unheard-of piece of work. Prizes for all sorts of women's and children's clothing—not alone fancy work and embroidery—but shirt waists and children's nighties, pin cushions, knit shawls, gifts for invalids and old ladies, kitchen aprons, homemade hats, comfort kits, pajamas, darning and patching, remodeled clothing, Victory bread, one-piece dishes, meat pies, cottage cheeses, dried vegetables and fruits, with budgets for families of two or twenty on incomes or no incomes—well, surely, the women will go en masse to the Fair. Glad someone realizes housekeeping is a business and homemaking is an art. Good-bye, Fancy Work! Good-day, War Bread!

'I'll Go Where You Want me to Go."

By Hazel Washburn

"I'll go where you want me to go, dear Lord,"
She sang in unconscious glee,
For the day was so bright, and so clear was the path
In the way that seemed marked out to be;
And life was so joyous, and love was so sweet
That scarcely she noted the thorns at her feet,
But sang as she went in a wonderful chord,
"I'll go where you want me to go, dear Lord."

"It may not be on the mountain side
Or over the stormy sea;"
But oh, 'twas a woman that sang it now
With many babes at her knee;
And the manifold burdens of mother and wife
Were bringing the lines of care,
And the way seemed longer, the day less bright
And the cross was harder to bear;
But love was sweet and lightened the load
Though the Flower of Sacrifice bloomed by the road,
So still she sang, though the way be hard,
"I'll go where you want me to go, dear Lord."

"I'll go where you want me to go, dear Lord,"
And her hair was silver white;
Husband and children, one by one,
Had gone to the mansions of light;
And the way to the goal seemed, O so long,
With no young voice to cheer her song,
No strong arm to guide her feet
Where the way was stony or the climb was steep;
But God is good and he knoweth best
And guides the pilgrim to well-earned rest;
So still she sang, though soft and low,
—I'll go where you want me to go, dear Lord,
I'll go where you want me to go."

"I'll go where you want me to go, dear Lord,"
And the breezes re-echoed the strain
As over a newly covered mound
We sang the sweet refrain,
For the weary pilgrim has reached the goal,
And the tired head lies low,
With her hand in His, she had followed on
To the place where we all must go;
Yet oft in fancy at eventide, when the lights are burning low,
I still can hear her sweet refrain,
"I'll go where you want me to go."

STAKE PRESIDENTS

Top row, left to right: Mary M. Halls, Young Stake; Margaret W. Manning, Bear River Stake; Zina Larson Taggert, Woodruff Stake; Mary E. Freeman, Shelley Stake; Lily B. Gledhill, Sevier Stake.

Middle row, left to right: Ann T. Walker, Rigby Stake; Susie M. Wilson, Teton Stake; Juliette Blackburn, Blackfoot Stake; Sarah M. CcClellan, Idaho Stake.

Bottom row, left to right: Sarah E. Cameron, Panguitch Stake; Cedaressa C. Shepherd, Beaver Stake; Pauline Pace, Carbon Stake; Matilda Flamm, Fremont Stake.